The Catholic University Bulletin.

Vol. XX. *June, 1914.* *No. 6.*

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

Published by

THE CATHOLIC UNIVERSITY OF AMERICA

Washington, D. C.

J. H. FURST COMPANY, PRINTERS,
BALTIMORE.

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HOW THE THREE THOUSAND WERE CONVERTED—II.

In a previous article [1] wherein was established the conclusion that the Conversion of the first Christians on Pentecost Sunday was due, not to blind enthusiasm, but to intellectual conviction begotten of reasonable evidence, and hence productive of rational faith, we promised in a further contribution to address ourselves to the supplementary question: At the inauguration of the New Dispensation what more than rational faith was deemed necessary to constitute one a true and full-fledged Christian? That promise we shall now endeavor to redeem. Our prime source of evidence shall be the same second chapter of the Acts of the Apostles—that brief narrative concerning the Pentecost group of converts—while not ignoring the other New Testament sources which cast light on the full import of the pregnant teaching compassed within such narrow limits. Comprised in the short space of ten verses, ranging from verse 37 to the close of the chapter, we get a picture of the inauguration, constitution, and condition of life of the earliest Christian community, which was the nucleus whose marvelous evolution and development—doctrinal, ethical, ritualistic, and disciplinary—has produced the wonderful organization called the Catholic Church. For we contend that the principles of Catholicism, and not those of Protestantism, and much less of Liberalism, are recognisable in and recommended by what we behold in the

[1] *C. U. B.*, Oct., 1913.

cradle of Christianity at Jerusalem. An analysis of the passage under consideration will make manifest our contention. We had better bring before the reader the verses which serve as the basis of our comments. Aroused by the discourse of St. Peter, the listeners seized with compunction of heart, inquire of "Peter and the rest of the Apostles: what shall we do, men and brethren? But Peter said to them do penance and be baptized everyone of you in the name of Jesus Christ for the remission of your sins: and you shall receive the gift of the Holy Ghost, for the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation. They therefore that received his word were baptized: and there were added in that day about three thousand souls. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and in prayers. . . . And all they that believed were together and had all things in common. . . . And the Lord increased daily together such as should be saved."[2]

Here we find a picture of a Christian community conducting a social religious life under the conduct of the Apostles, by whose doctrine it was enlightened, by whose counsel it was directed and in whose liturgy it participated. Men were initiated into and became members of this community by the right of baptism to which they were admitted only on the presence of certain dispositions, namely, faith and repentance. The significant import of these conditions and rites and mode of social and religious life we propose to develop in the following pages. Why was repentance demanded as a predisposition to admission into the Christian fold? What faith was insisted on as a prerequisite to baptism? What was the import of baptism itself? And what part did it play in the formation of Christianity? In fine, what resemblance does the religious life of the early Christians bear to the Christian life of later centuries? Have we not, in the primordial Christianity, those essential principles

[2] *Acts* II, 38-47.

of the Church which logically produced those dogmas and moral precepts, that ritual and discipline to which human pride in its various forms of revolt, whether in Modernism and Protestantism or Rationalism and Unbelief, offers such strenuous opposition, while in its folly appealing for support to the "simple Christianity" of the New Testament? Let us examine in detail those various elements that constitute the Christian life of the Pentecostal Community.

Penance

Penance was insisted on because the convert should qualify to enter the Messianic Kingdom which was inaugurated by Christ after His baptism by John. This Kingdom, whose ethical code was made clear by the Sermon on the Mount and whose mysteries were revealed by the Parables of the Gospel, was the spiritual reign of God in the hearts of men, and had for direct object the overthrow of the domination of Satan, who ruled the world by sin. "For," in the words of a distinguished author, "Jesus Christ knew only one hostile power—evil and sin, which for Him, as for His contemporaries, was personified by Satan. Satan was His one foe, the one whom it was His mission to destroy. His Kingdom, therefore, was of a religious and moral order." [3] War must be waged on sin, and sin could be blotted out only by repentance, as we are taught by the whole of revelation whose doctrine is summed up in the words of the Council of Trent: "Lapsos post baptismum posse rursus justificari, sed solum si veram poenitentiam egerint, *quae ad remissionem peccatorum propriorum semper sit necessaria.*" [4] Hence the meaning of the oft-repeated proclamation [5]: "Do penance, for the Kingdom of Heaven is at hand," and the mission of the Apostles, "to preach penance and remission of sins" in the name of Christ.[6] How Peter and the other Apostles complied with their commission we gather from the words:

[3] *Studies on the Gospels*, p. 105, V. Rose.
[4] *Sess.* 14, c. 1, 3.
[5] *Matt.* III, 1, IV. 17, X, 7.
[6] *Luc.* XXIV. 47.

"Be penitent therefore and be converted, that your sins may be blotted out."[7] Throughout the entire book of the Acts we observe how this change of heart was ever insisted on as the disposition essential to the reception of the new life of grace infused into the soul through faith and baptism.

Faith

But penance, while the first and important step towards obtaining forgiveness of sin, was not sufficient for justification. Faith was equally necessary. Two interesting questions straightway arise: what faith was necessary? and what is the minimum one must believe in order that he may be justified and saved? In the event under consideration and on many similar occasions described for us in the Acts we find that the acceptance of Jesus as the Christ—as manifested by His miracles, His Resurrection and Ascension, and the Mission of the Holy Ghost—was deemed sufficient disposition for admission to baptism. Jesus was declared to be "both Lord and Christ": In His name was remission of sins: Risen from the dead and ascended into heaven He received from His Father the promise of the Holy Ghost which He pours forth on those justified in His name: such is the Gospel preached continuously and everywhere by the Apostles as we gather from the subsequent chapters. *Belief in the Lord Jesus Christ* was the faith necessary for admission to the Church through baptism. Here surely is found real intellectual faith (and not mere *fiducia*) and some definite dogmas of faith (and not mere filial confidence in the Heavenly Father, as liberal Protestantism would insist) laid down as conditions of grace and salvation, and *a fortiori* as qualifications necessary for admission into the Christian fold. And behold how both faith and dogmas come from extrinsic evidence and authoritative presentation—facts incompatible with modernistic theories, yet so conformable to Catholic principles.

But an interesting question presents itself: Were the earliest

[7] *Acts* III. 19.

converts made acquainted at once with the doctrine of the Trinity? Did the Apostles preach this doctrine clearly from the outset, and was *explicit* belief in the divine Son-ship of Christ, and, therefore, in the doctrine of the Trinity, considered necessary as a condition of baptism and salvation?

In the first place we must state the Catholic doctrine on this head. The Church and theologians teach that faith—real intellectual faith—is an indispensable condition of justification and salvation in the case of adults capable of acts of faith. For, as the Council of Trent teaches, "fides est humanae salutis initium, fundamentum et radix omnis justificationis, sine qua impossibile est placare Deo et ad filiorum eius consortium pervenire";[8] and as the Vatican Council supplements: "hanc vero fidem, quae humanae salutis initium est, Ecclesia catholica profitetur, virtutem esse supernaturalem, qua, Dei aspirante et adjuvante gratia, *ab eo revelata vera esse credimus,* non propter intrinsicam rerum veritatem naturali rationis luminae perspectam, sed *propter auctoritatem ipsius Dei revelantis* qui nec falli nec fallere potest. Est enim fides, testante Apostolo, sperandarum substantia rerum, argumentum non apparentium."[9] But how far must this faith extend? In other words, what is the minimum of explicit faith demanded as essential according to the divine economy of salvation? There were not wanting eminent theologians who held that explicit faith in the Trinity and the Incarnation was indispensable to justification. But today theologians generally hold as most probable, if not certain, that such explicit faith is not absolutely necessary. They limit the absolute necessity (necessitate medii) of explicit faith to the doctrine of "God the Remunerator" as taught in the Epistle to the Hebrews, where the sacred writer, after defining faith as "sperandarum substantia rerum, argumentum non apparentium," informs us of its necessity in these words: "Sine fide autem impossibile est placere Deo. Credere enim oportet accedentem ad Deum, quia est et inquirentibus se remunerator sit."[10] The words of Father Pesch on this matter are:

[8] *Sess.* 6, c. 8.
[9] *Sess.* 3, c. 3 de Fide.
[10] *Heb.* XI. 6.

"Plerique theologi ut certam vel ut probabilem sequuntur sententiam fidem Trinitatis et Christi Redemptoris explicitam esse quidem omnibus necessariam necessitate praecepti, non tamen tam absolute necessariam necessitate medii, ut in nulla condicione homo salvari possit, qui horum mysteriorum solam implicitam fidem habeat." [11] In favor of this view he cites such distinguished theologians as Suarez, De Lugo, and the Salmanticenses. Suarez [12] regards explicit faith in Christ the Redeemer and in the Trinity as necessary in the same manner as are baptism by water and church-membership; that is, necessary *necessitate medii vel in re vel in voto.* Which means that according to the divine economy of salvation they are the ordinary and necessary means, yet when inculpably omitted a substitute may be found, though compliance with the original obligation urges whenever fulfillment becomes possible.

Having stated the Catholic doctrine on the subject, and having seen that the explicit faith which is essential to salvation may be limited to two dogmas; namely, the existence of God, and of a retributive Providence, we address ourselves more freely to the consideration of the question, whether the Apostles at once on the descent of the Holy Ghost preached, and the faithful before they had received baptism believed, the formal dogma of the Blessed Trinity. The answer to this question is by no means as clear as we should be inclined to expect; for, the evidence that the God-head of Christ and the mystery of the Trinity were explicitly taught and believed from the beginning, is not so manifest and convincing. We know full well that the Apostles did not immediately, even after the descent of the Holy Ghost, realize the full content of the deposit of faith, but under the guidance of the Holy Ghost the Apostles in the infant Church, and the Church herself ever since, arrived gradually and as the times and occasions demanded, at the fuller and deeper significance of those profound mysteries taught by Christ and entrusted as a sacred deposit to their charge for the spiritual conduct of mankind throughout all

[11] *Compendium Theologicae Dogmaticae,* Vol. III, p. 273—Pesch, S. J.
[12] Cf. *De Fide,* disp. XII, sect. 4.

succeeding generations. "The revelation had been made to them," says Father Rose, "and by the grace of the Holy Spirit which purified their hearts and rectified their judgment, in the course of time and events, the teaching of Jesus came back into their memory with all its distinctness and high spirituality." [14] We may recall as an illustration of this fact the commission to preach the Gospel to all nations, yet was a special revelation necessary to move the Apostles to the admission of the Gentiles into the Church.[15] Hence may we not regard it as possible and as a matter of prudence commendable that the blinding light of the mystery of the Trinity was not flashed at once on the minds of the would-be converts and neophytes, just as Christ Himself did not reveal His Godhead nor His Passion to His Apostles until He had educated them to the degree of devotion when they were capable of receiving such profound and startling truths? [16] Might it not be possible that the Apostles converted the first Christians to the belief in the Messiahship of Jesus, in Whose name and by Whose mediation they would be saved, while not bringing into prominence the divine character of the Messiah? Afterwards, when their allegiance to Jesus as the Christ was secured and they were initiated into the Christian society, further instruction would be easy and productive of better results. For, certainly, if Jesus were proclaimed from the outset to be not only the Christ (the spiritual character of whose mission, and whose death were severe trials on the forbearance and acceptance of the listeners), but even God, the idea would have shocked and repelled even the well-disposed Jews whose central and immutable dogma of faith was monotheism. Whereas the convert who accepted on conviction Jesus as the Christ, thereby implicitly accepted all Christ stood for, as the Anointed of God—the King, the Priest, and the Prophet of the Most High —even if that involved His divinity. Christ henceforth became his leader and teacher to whose authority he submitted his mind and will and heart in matters of faith and conduct

[14] *Idem.* p. 125.
[15] Cf. *Matt.* XXVIII, 19; *Acts*, X.
[16] Cf. *Matt.*, XVI, 21.

and religion, just as the Catholic Church becomes all things to the convert who for some spiritual reason accepts her as his divine guide but as yet little realizing all that she means and teaches. Studying the evidence furnished by the Acts (where we read how Jesus was for the first time presented by the Apostles both to Jews and Gentiles) we should be inclined to infer that St. Peter and the other Apostles preached formally and clearly the Messianic character of Jesus while His Divinity was rather implied and in a general way suggested.

Let us pass in review some passages that may cast light on the point at issue. In his first discourse Peter, at the conclusion of his discourse, proclaims: "Let all the house of Israel know most certainly that God hath made both Lord and Christ this same Jesus whom you have crucified." He states explicitly the Messiahship of Jesus, but not so clearly His Divinity; though the title "Lord" implies it, especially, if taken in connection with verse 21 where the covenant name of God in the old Testament (Yahweh, Lord) is to be invoked for salvation, while in the mind and teaching of the same Apostle the name of Jesus occupies a similar place in the New Testament.[17] In the same discourse we hear how Jesus was raised from the dead by God, and was exalted by the right hand of God, and having received from the Father the promise of the Holy Ghost, pours forth the Pentecostal gifts. All these statements, while *compatible* with the divine character of Jesus, do not *formally* teach that doctrine. Peter, asked by his hearers what they should do, answers: "Be baptized in the name of Jesus Christ." How were the listeners and converts to apprehend so strange and wonderful a doctrine as the Trinity and the Incarnation, if taught them in no more explicit terms? It may be remarked that once they were well-disposed towards the Gospel preached, and were willing to submit to and accept all that the Apostles offered, they were better instructed before receiving baptism. Does not verse 40 state that "with very many other words did he (Peter) tes-

[17] Cf. *Acts*, II, 22 and 36; and IV, 12.

tify and exhort them"? This is possible, and as we know was the custom of later years in dealing with catechumens; but seeing that three thousand converts were baptized on that same day,[18] little time remained for further instruction. In the second discourse,[19] Peter employs in regard to Jesus these expressions: "God hath glorified His Son (servant) Jesus": "You denied the Holy One and the Just One": "The Author of Life you killed whom God hath raised from the dead": "He shall send Him who hath been preached unto you, Jesus Christ." Questioned by the Sanhedrin about the miraculous cure of the cripple Peter with frank indignation made answer: "Be it known to you all and to all the house of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole: neither is there salvation in any other. For there is not other name under heaven given to men whereby we must be saved." [20] While soon afterwards we are informed: "With great power did the Apostles give testimony of the Resurrection of Jesus Christ our Lord."[21] And in another place: "Jesus . . . hath God exalted with His right hand to be Prince and Savior, to give repentance to Israel and remission of sins. And we are witnesses of these things and the Holy Ghost whom God hath given to all that obey Him." [22] Of the Samaritan converts we are told: "But when they had believed Phillip preaching of the kingdom of God in the name of Jesus Christ they were baptized both men and women;" [23] while afterwards Peter and John confirmed them "that they might receive the Holy Ghost. For He was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus." [24] Saul confounded the Jews after his conversion affirming that Jesus was "the Christ" . . . the "Son of God," where the titles seemed to be used as equivalent.[25] Before the Centurion, Peter bears this testimony to Jesus: "And He commanded us to preach to the people, and to testify that it is He who was appointed by God to be

[18] *Acts*, II, 41. [19] *Acts*, III.
[20] *Acts*, IV.
[21-25] Cf. *Acts*, IV, 33, V, 35, VIII, 12, IX, 20 and 22, X, 42.

Judge of the living and of the dead. To Him all the prophets give testimony, that by His name all receive remission of sins who believe in Him." [27]

Such is the substance and the burden of the testimony borne to Jesus on every page of the Acts of the Apostles. Do the titles with which the Apostles clothe Him enable us to conclude that he was proclaimed explicitly to be God the Son, and that the earliest Christians believed Him to be such before receiving baptism? Perhaps: yet were all converts obliged, before admission into the Church by baptism to make an explicit profession of faith in the Trinity we shall find it hard to explain the vagaries and uncertainties of so many of the ante-Nicene writers in regard to the dogma of the Trinity.[28] Whereas this fact would be intelligible on the hypothesis that the earliest converts to Christianity while making formal profession of faith in Jesus as the promised Messiah who redeemed mankind by His death, and through whose mediation the kingdom of God was established wherein men are reconciled to God, and who, being exalted to the right hand of God, was appointed Lord of all and Judge of the living and the dead, yet was their recognition of His divine Sonship as the Second Person of the Trinity only vague and informal; in other words while His offices and attributes were divine, His nature and character were not openly declared to be on the same level as His Father's. Be the answer to the question raised what it may, one fact is certain, that real and explicit faith in certain doctrines or dogmas was regarded *ab initio* as an essential condition of salvation and of initiation into the Christian fold. For this reason a common name for the true followers of Christ in the infant Church was, and ever since has been, *Believers.*

Baptism.

Besides faith and repentance something more was needed to constitute one a member of Christ's Church. These were only dispositions which qualified one for admission. The rite of

[28] Cf. *Arius of Fourth Century*—Newman.

initiation whereby he was justified and introduced into the kingdom of Christ and became subject to His Church was Baptism. "Unless one be born again of water and of the Holy Ghost he cannot enter into the kingdom of God." "He that believes and is baptized shall be saved but he that believes not shall be condemned."[30] In compliance with the Master's teaching, St. Peter prescribes the way of salvation for the sincere inquirers in these words: "Do penance and be baptized every one of you in the name of Jesus Christ . . . They, therefore, that received his word were baptized, and there were added in that day about three thousand souls." Likewise throughout the whole narrative of the Acts we find baptism insisted on and ever practised as the rite whereby one became a member of the Christian community, an associate of the brethren of Christ. Thereby he was born again in Christ, and through Christ became an adopted son of God and a citizen of the kingdom of heaven. Hence we find that even St. Paul, whose conversion was miraculous, and the Centurion, whose prior reception of the Holy Ghost was exceptional, introduced into the Christian Church by the rite of baptism.[31] Thus was the visible ceremony recognized as the indispensable means of church-membership and of Christian salvation. By its virtue were sins washed away and men incorporated in the mystical body of Christ, and made visible members of the society which professed the faith of the Lord Jesus Christ.

A difficulty arises in regard to the form employed in the conferring of baptism. "Be baptized . . . in the name of Jesus Christ," and not in the name of the Holy Trinity? There were theologians who held such a view, on the strength of the above and similar passages which occur in the Acts.[32] But the words do not necessarily mean that the form of baptism invoked Jesus Christ and not the Father, Son, and Holy Ghost. For the Greek words used to express "in the name of Jesus Christ" mean (according to one or other of two readings) by the authority of Jesus Christ or into the faith and

[30] *John* III, 5; Mk. XVI, 16.
[31] *Acts*, IX, 18, X, 47.
[32] *Acts*, XIII, 16, X, 48, XIX, 5.

religion of Jesus Christ,[33] where in either case there is no reference to the form of the Sacrament. Such is the usage in chapter 3 where Peter, addressing the cripple, commands: "In the name of Jesus of Nazareth arise and walk." Accordingly, whenever the believers are said to be baptized in the name of Christ the meaning is that they are baptized with the baptism instituted by Christ, and embrace the faith which is in Christ Jesus to whose keeping they entrust themselves and into whose mystical body, the Church, they become incorporated by the sacramental rite. The opinion of those theologians who held that baptism in the name of Jesus Christ was for a time valid has against it the whole tradition and practise of the Church, as well as the teaching of the early Fathers, and the implication of the words of St. Paul in regard to the converts at Ephesus, when he expresses surprise that any one could have received Christian baptism without having heard mention of the Holy Ghost.[34] Hence it is more than likely that the formula given at the close of St. Matthew's Gospel as commanded by Christ was in use always. Thus alone can we account for the absence of evidence for a transition which must have been rather marked were baptism administered in the Infant Church in the name of Jesus Christ, but later in the name of the Blessed Trinity.[35]

Let us pause for a moment to contemplate the full significance of the change that has taken place in the lives of those three thousand converts. They receive the word of the Gospel which Peter preached; they repent: they believe in Jesus Christ; and they are baptized and thus "are added" to the

[33] *Actus Apostolorum*—Steenkiste, on *Acts*, II, 38, and *La Theologie de Saint Paul*, II, p. 340—F. Prat.

[34] *Acts*, XIX, 13; *Cf.*, *Catholic Ency.*, II, p. 263, Art. "Baptism."

[35] The question may suggest itself: If the first Christians were baptized in the name of the Father, Son and Holy Ghost, how had they not explicit faith in the Trinity? But the Trinitarian form of baptism is quite compatible with an explicit profession of faith in Jesus as the Christ only. Of course, the whole question requires closer investigation and fuller treatment than can be devoted to it in the present article, whose object is to indicate the general conditions needed for Church membership. The matter may be dealt with at greater length in a further contribution.

number of the disciples of Christ. To realise the full bearing of this event is to understand the purport of the Gospel Message, as taught throughout the whole of the New Testament. The reign of God foretold by the prophets has been introduced through the presence of Jesus on earth. He is the Mediator of God's redeeming love. He reveals the universal Fatherhood of God, and all men are invited into a spiritual union of love with the Heavenly Father through His mediation. Certain conditions are demanded for the admission of men into the Kingdom of God's Love, whose Saviour and Sovereign is Jesus Christ. These conditions are *sorrow for sin* which is so inimical to God's sway; *Faith in Jesus Christ* whereby the sinner accepts Jesus as the Divine Mediator, the Revealer of God, the Saviour of mankind, and the Guide to salvation; and *Baptism* by which the contrite believer is made a citizen of Christ's Kingdom, and a subject of His authority, and therefore prepared to live the new life of grace exacted by that authority. Well does St. Paul express this idea in the epistle to the Galatians: "You are all children of God by faith in Jesus Christ. For as many of you as have been baptized in Christ have put on Christ. There is neither Jew nor Greek; there is neither bond or free; there is neither male nor female. For you are all one in Christ Jesus." [36] "Baptism" as a certain writer remarks, "conferred incorporation in the one body of Christ (1 *Cor.*, 12, 13) and was thus adapted to serve as a symbol of the true unity of Christians." (*Ephes.* 4-5.)[37]

Social Life.

Such is the spiritual transformation effected in the converts to Christianity; but the social transformations was equally pronounced. A New Society comes into existance whose members are differentiated from the rest of mankind and united together not by racial or national ties but by spiritual bonds of a common faith, a common moral code, and a common spiritual

[36] *Gal.*, III, 26.
[37] *Hastings' Dict. of Bible*—Art. "Baptism," p. 83.

worship in Jesus Christ, all controlled and regulated by a common religious authority vested by Christ in His Apostles—*the authorized Witnesses of His Gospel.* For to believe in Christ means (as Père Prat, analyzing the notion of faith in the teaching of St. Paul, points out) to accept Him as Saviour, to confide in His mediation, and *to submit to His Law.*[38] Who accepts Christ by faith accepts Him without reservation, and hence must be ready to submit his mind to Christ's doctrine, his will to Christ's moral law, and to comply with the cult which Christ has instituted. By baptism he submits himself to the authority which Christ has established on earth to represent Himself after His Ascension into heaven. As a certain author well declares, the Evangelists distinguish between the "preaching of the Gospel" and the "teaching" of Jesus. By the preaching of the Gospel Jesus proclaims the fact that the Messianic King had come and that His Kingdom was about to be established; whereas His "teaching" was ethical, "It was connected with the Kingdom, being the legislation that befitted such a Kingdom of grace. It was an ethical code intended to guide those who have previously accepted the Gospel. The teaching of Jesus is the law-book of the Kingdom; the Gospel of Jesus is the Manifesto of the Kingdom, explaining its nature and inviting all to become its citizens." The commission given to the Apostles by Christ after His Resurrection confirms this view: "Go ye therefore, and teach all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them *to observe all things* whatsoever I have commanded you."[39] Hence belief and baptism alone do not save one; further he must obey God's will made manifest through Christ. "If thou wilt enter into life keep the commandments." "He that hath my commandments and keepeth them he it is that loveth me."[40]

[38] "Outre l'adhésion intellectuelle, la foi sincere implique un soumission tacite et virtuelle aux devoirs qu' impose le christianisme."—*La Theologie de Saint Paul,*" II, p. 339.—F. Prat, S. J. Compare also p. 344, *Ib.*

[39] *Hastings' Dict. of Christ and the Gospels,* I, p. 661. Art. "Gospel."

[40] *Matt.,* XIX, 17, 4; *Jo.* XIV, 21.

By analogy we can well understand how faith (*John* 3, 16), baptism (*John* 3, 5), and obedience (*Matt.* 19, 17), are all necessary for membership in the Church of Christ, through which one attains eternal life. The same is true of membership in any society, where one desires, as it were by an act of faith in its principles, to become a member, after which he is incorporated by a process of initiation, when he becomes subject to its authority and must, if he would continue a member in good standing and enjoy its privileges, abide by its laws and ordinances as determined for the members by the governing body. Such is a perfect analogy for the social life of the Christian church. Faith is an indispensable disposition of mind and heart whereby the prospective member professes his belief in Christ as the Divine Teacher and in His Gospel as the way of salvation and in His Church as the authority instituted by Christ to perpetuate His work. Afterwards he is admitted to baptism—the rite whereby he is incorporated in the Church of Christ, and becomes subject to its authority (represented at the outset by the College of Apostles), when he must accept its doctrines and obey its commands and share in its worship and practices, as determined for him by the divine authority whereby the Christian society is governed. Should one baptized deny or disbelieve the Church's doctrine he becomes a heretic, should he obstinately disobey and repudiate her mandates he becomes a schismatic, should he fail to participate in her ritual he becomes a sinner, for none can long persevere in grace who nourishes not his soul with the divine helps which Christ has intrusted to the ministry of His Church. "Let a man so account of us," says St. Paul, "as the ministers of Christ and the dispensers of the mysteries of God (1 *Cor.* 4, 1)." A baptized person never can cease to be a Christian; but, in so far does he fall short of the fullness of Christian life and is removed from the direct path to salvation as he fails to comply with the intellectual, moral, and religious demands made on his allegiance by the authority of Christ's Church to which he has irrevocably become subject by the reception of the indelible character of baptism.

The foregoing may seem an unnecessary digression; but such an explanation will enable us to realize the full significance of faith and baptism to the Christian convert, whose life is thereby brought into complete subjection to the Gospel and religion of Christ and His Church. No longer is he exposed to be carried about by every wind of doctrine; no longer is he free to hold his own opinions in matters religious and moral; no longer may be indulge his fancy in doubts and perplexities, and rejoice in the dubious freedom of thought and liberty of conduct which is theirs who, seated in darkness and in the shadow of death, know not Jesus Christ. For he has bowed his head to the sweet yoke of Christ and must be guided by His Gospel as determined for him by the authorized witnesses of Christ in whom his divine authority resides and is perpetuated.

In the light of this brief disquisition we at once appreciate the significance of the remaining verses of *Acts* II, which give us a faint, but suggestive glimpse into the life of the earliest Christian converts: "And they were persevering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayer. . . . And all they that believed were together, and had all things in common. . . . And the Lord increased daily together such as should be saved." Now the salient features of this narrative (to which our English translation does but scant justice and which therefore to be rightly understood must be studied in the Greek original) make manifest that in the infant Christianity, immediately after Pentecost, existed the seeds that later ripened into full-blown Catholicism. The believers were "together"—formed one society, joined together in a common fellowship, were of "one heart and one soul"; under the government of the Apostles who, headed by Peter, preached to outsiders the Gospel of Christ, determined the conditions of admission into the Christian community, and instructed more fully the initiated brethren, who listened attentively to their teaching, while all joined in the liturgical service of the Breaking of the Bread, wherein the Apostles celebrated the Eucharist and communicated the faith-

ful. Such in substance is the content of the brief narrative as interpreted from the Greek.[41]

Well may we inquire whether liberal Protestantism or conservative Catholicism finds its prototype in this picture. Is it not wholly incompatible in its tenor with the theories of "private judgment" and of the "religion of the spirit" which repudiate the control of all external authority, which imposes on the individual dogmas and laws and ritual observances? On the contrary do we not discover therein the legitimate source of those principles and practices that flourish in the Catholic Church? In the College of the Apostles we find that hierarchical authority which preaches with full consciousness of divine power the word of God, and imposes on the consciences of men belief in the undiluted Gospel, and exacts intellectual and moral conformity with its doctrinal, ethical and religious teachings; while the individual convert is certainly not free to pick and choose, but accepts whole-heartedly and without reservation the complete doctrine of the Apostles. And in later years, as we learn from other parts of the New Testament, when some persons did question or reject certain doctrines taught and handed down by the Apostles they were driven out of the Church while the Apostles, or the Church, specified anew what should be believed and what repudiated.[42] Likewise did the Apostles exercise their power to command and punish the observance and violation of the moral law;[43] while theirs was the authority to determine the rites and ceremonies and conditions that should belong to Liturgical Worship.[44] Do we not here recognize at work that same authority and those same principles that operate in the Catholic Church down the ages, and which have issued in that marvelous dogmatic, moral, and ritual system which is the admiration of even the unbelieving world, and which serves as the bulwark of the supernatural against the inroads of rationalism and materialism and every other sys-

[41] Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. (*Acts*, II, 42).

[42] *Acts*, XV, *Gal.* I., 1 *Tim.*, IV. [43] *Acts*, VII; 1 *Cor.* I.

[44] 1 *Cor.*, XI.

tem of free thought, and against every new framed fancy of the over-inventive but unstable human brain, that would dissolve the supernatural and undermine and dissipate the work of the Incarnate God, and overthrow (if it were possible) the Kingdom of Ghrist.

But enough has been said to show how true to its origin is the Catholic Religion. Is not then the Catholic doctrine justified when (as we stated in the opening sentence of the former article) it teaches that in the economy of grace established under the New Dispensation, for the salvation of the individual, God insists upon two conditions—Christian Faith and Church Membership? And might we not add, a rational intellectual faith and membership in an authoritative church? Both conditions are perfectly realized in the Catholic church alone, where a common faith, a common obedience, and a common worship unite in closest bonds of concord and charity all the faithful, and where the corporate and social union is sustained and propagated by that divine authority which Christ bestowed on the Apostles, and which is handed down intact by an unbroken line of succession to the Episcopate of each succeeding generation, and thus the multitude of true believers have still but one heart and one soul, for all render a glad submission to the ancient faith which is in Christ Jesus our Lord.

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LEGAL LITERATURE AMONG THE ARABIC-SPEAKING CHURCHES.

Whenever we speak of the Orient, we are wont to associate with this term an idea of mental stagnation and fossilised traditionalism. Indeed, if we judge only from our own times this unfavorable judgment is not without good foundation; it is only too true that the East, the Christian Churches not excluded, is in a sad and thoroughly static condition. Yet, this was not always so. Centuries and even millenniums before the European nations emerged from barbarism, there was in the Orient a far-reaching and highly developed civilization. For many centuries before the Christian era the East had attained a degree of culture which to us of the twentieth century appears well-nigh impossible for such times and conditions. This is true not only with regard to the two nations who shaped the political fate of ancient Asia and Africa, the Assyro-Babylonians on the one hand and the Egyptians on the other, but also, and to a like extent, with regard to the minor peoples who received their vitality and their mental stimulus from their powerful neighbors. In what language or in what nation could we find a literary work that could be compared with the book of Job in force of language and energy of expression?

This mental activity and intellectual aspiration still continued after the victorious march of Christianity into the land of the rising sun. Of course after the time of Christ the Oriental civilisation assumed an aspect different from that which it previously had. Both the radical changes in religious ideas which imposed thoughts of the other world and deeply influenced every day life and actions and the shifting of the political power from the East to the West are responsible for the welding of Greek and Asiatic cultures into that harmonious compound which we call the Christian Hellenism.

To instance the high degree of civilisation among the Christian peoples of the Orient it suffices to mention here one example, that of the Syrians. A glance at the literature of this interesting people will give us some idea of the nature and extension of culture in the Oriental world of that epoch. There is scarcely a field of study which now commands our attention that had not been carefully surveyed by the early Syrian Christians. Among them we find the earliest and most important versions of Holy Writ. Of the New Testament alone there are at the very dawn of Christianity no fewer than three translations: the Diatessaron of Tatian, the Curetonian and the Sinaitic versions. The number of commentaries on the Scriptures and treatises on other sacred sciences is astounding. Many of them are of comparatively great value and in importance rank with the well-known productions of contemporaneous Occidental writers. As in Theology proper, so in every branch of literature the Syrians had accomplished much. We find works on medicine and natural science, on mathematics and philosophy, on philology and history, on poetry and belles-lettres. There are not lacking among the writers even freethinkers who were as modern in their views for those times as their successors for our own day.

This highly developed civilisation of the Syrians we find paralleled among the other Oriental Christian nations wherever similar conditions of national development prevailed. There were many sound reasons why the great fathers of the early Church were Orientals, real Orientals, who spoke at home their native Syriac or Coptic. And there were equally sound reasons why the great Patriarchs of Constantinople and elsewhere were Orientals. It was for the same reason too that so many and so great heresies arose in the Orient, for heresies based on philosophical grounds and directing their blows directly against intellectual dogmas can arise only where a highly developed knowledge of philosophy and of dogmatic speculation is familiar to all, in a word where there are mental preoccupations and a high degree of culture.

It is certainly true that the West had its great Fathers and

Theologians and that it also had its dogmatical fights, but there is no denying that the intellectual centre of gravity was not found in the Occidental world, but in the East, and there not so much in Byzantium as in Asia proper.

The culture of the Christian Orient was so great that at times it influenced the civilisation of the entire world. The Christian Orient gave Aristotle to them who introduced him to the West and made possible the development of Scholastic Theology. Furthermore the latest answers to the question: "Rome or the East?" tend to make us realize that even such branches as liturgy and ecclesiastical art which we have been accustomed to consider as characteristics of the Roman Church had their sources in the Oriental civilisation.

But strange to say this Christian Oriental civilisation which for the first seven centuries of our era maintained itself in all its beauty has now completely disappeared and sunk back into utter darkness. The old axiom that civilisation and intellectual culture can thrive only among peoples who are enjoying national independence and political freedom and can thrive only as long as they enjoy them has been verified also in regard to the Orient. With the Arabic invasion into the Christian Orient all the cultural life which the conquered people had enjoyed through so many centuries began to wane.

Of course a civilisation such as that which we now consider does not die in a day; centuries may come and go witnessing its decline and its death-struggle; but die it will and must when the death-blow has been given to a people by depriving it of its national existence. The Christian civilisation could not withstand that of the invaders as the Roman civilisation in Gaul had withstood that of the victorious Franks, Burgundians, Normans, and other Germanic tribes. For unlike the Germanic tribes the Arabian invaders came with a real culture, a culture full of vitality and the power to conquer. The Islamic civilisation had drawn in and assimilated the treasuries of Greek and Christian life. It was a civilisation carried on by an enormous religious idealism which conceived and fostered all branches of knowledge

even medicine and philology as parts of theology which was with them the only great science. Such a civilisation strongly supported by the political development, patronized by numerous caliphs and princes, and eagerly assimilated by all muslims to whatever state or nation they belonged could not but stamp out and eventually obliterate any civilisation which it met on its victorious march.

It is true that in the first three centuries after the Islamic invasion we find a great many flourishing writers among the Oriental Christians; and moreover, for some time it seemed as though Christian civilisation might survive the Islamic oppression, so vigorously did it react against the latter. But this was only the last spark of fading life; the Islamic civilisation maintained its victory.

However, there was one branch of literature which flourished even during the period of decay *viz.*, the purely ecclesiastical literature dealing with apologetics, liturgy, and jurisprudence.

This body of literature bore clearly the marks of the conditions out of which it was born. For some time after the Arabic invasion the conquered nations still had a number of highly educated laymen and ecclesiastics. It was only natural that such men whose usefulness was deeply appreciated by the Arabic princes and made serviceable to their interests should still retain in their writings some elements of the older Christian culture. Thus the ecclesiastic literature of the first two centuries after the invasion is of real literary value and oftentimes vies with the Islamic Arabic writers in beauty of language and form. Moreover it covers an extensive field of culture. As the time went on, however, the educated Oriental world turned more and more to Islamism. The comparatively small Christian community which survived the first centuries after the invasion had gradually become so impoverished that its members were almost totally unlettered. No wonder that they did not feel any need of a highly polished literature! It stood to reason that the kind of language they wrote and read in their ecclesiastical literature was much removed from the elegant classical language of the earlier writers.

In the field of ecclesiastical literature the branch which developed most, was that of jurisprudence and this resulted from peculiar circumstances chief among which was the legal status of the Christian population as a distinct social and religious body within the Islamic world. Notwithstanding the heavy yoke which the Christians had to bear they were always allowed to arrange their domestic affairs according to their own Christian laws. And they enjoyed this comparative autonomy not only in purely ecclesiastical matters but in all their relations with other Christians of the same or different communities. For instance the bishops alone were the recognized lawgivers for their own people in all matters pertaining to wills and bequests and were even the competent judges in criminal causes among Christians. And by their very position they were bound not only to take a special interest in all matters pertaining to ecclesiastical jurisdiction but also to contribute their share in the production of legal literature. These men were of course the best educated class in the Christian Church and their writings were naturally of superior literary merit.

This development in the jurisprudential literature began immediately after the Arabic invasion and its best period extends from the ninth to the fourteenth century. After the fifteenth century there is no literary production of note in jurisprudence. This is true of all Semitic nations upon which the Arabic language was imposed.

By far the larger part of the Christian Oriental works on jurisprudence are written in Arabic. This is due to the fact that from the tenth century onward the Arabic language had completely superseded all the other Oriental languages. Original Syriac and Coptic had disappeared from the cities and were used only in far-distant rural or mountainous districts.

The Arabic-speaking Christians are not united in one church or communion. There are Nestorians in the far East, Mesopotamia, and Persia; Jacobites in the Western part of Asia, in the South of Asia Minor, Syria and Egypt, whilst in the Libanon the Maronite Uniats are found. All these different religious bodies have a legal literature written in Arabic. Yet

Arabic literature developed mostly in Egypt among the Copts; their share is larger than that of all the other Churches put together.

In the later Middle Ages the Arabic legal literature was entirely unknown to the West. There was indeed no reason compelling the Occident to take any special interest in the later Arabic literature of the East. The West had at that time a theological system, the Scholastic, which was immeasurably better than the degenerated Oriental Theology. After many struggles the Roman Patriarch had successfully established his primacy over all the other Patriarchates which in former times had so often and so stubbornly fought for their independence. Moreover the Oriental Churches stood entirely apart from the Occidental Church in spite of the many attempts to bring about a union. And lastly, the temporal power had been taken away from the Orient by "The Holy Roman Empire of the German Nation." So it was most natural that Occidental Christianity should lose its interest in the Christian Orient at least in regard to ecclesiastical and religious sciences. The Orient could only be considered as a missionary country, not as a source of ecclesiastical life or cultural development.

With exception of a few isolated notices the West received its first knowledge of the rich Arabic jurisprudential literature in the second half of the sixteenth century; and even then of only a very small part of the entire literature. It consisted only of Arabic canons of the Council of Nice. These canons were discovered and copied by I.-B. Romain, first translated by Francis Torrès (Turrianus), and first published by Alfonse Pisani in his history of the Council of Nice (Dillingen 1572, and in greater conformity with the Arabic original again, Cologne, 1581). A new translation, based on a larger number of manuscripts, was published by the first translator of the canons, Torrès, in 1578. More than half a century later a Maronite, Abraham Ecchellensis, translated the same Arabic canons of the Council of Nice from a recension differing from that used by Torrès. He published the new translation with a learned introduction in Paris, 1641. All these publications stirred up

a controversy on the genuineness of the canons; it was defended especially by Torrès, Abraham Ecchellensis, and Cardinal d'Aiguirre, but was rejected by almost all students of jurisprudence and history. A few more discoveries in the field of Arabic legal literature were published by the famous English canonist William Beveridge in his monumental *Synodicon, sive Pandectae canonum Apostolorum et conciliorum ab Ecclesia Graeca receptorum,* Oxford, 1672.

Incomparably more however is due to a man who presented almost the entire Arabic legal literature in its contours to the eyes of the Western scholars. This man is Johann Michael Wansleben.

Johann Michael Wansleben was born November 1, 1635, in Sommerda, near Erfurt, in Germany, the son of a Lutheran minister. Having studied Oriental languages, especially Arabic and Ethiopic under Hiob Ludolf, he was recommended by his teacher to the Duke Ernst of Gotha for a religious and political mission to Egypt and Abyssinia. Entrusted with this mission he left Germany in the summer of 1663 and went to Egypt. Very soon, however, in the beginning of the year 1665 he abandoned his mission and sailed for Italy where he became a Catholic. In the following year he received the habit of Saint Dominic in the convent of the Dominicans sopra Minerva in Rome. In 1670 he followed the Bishop of Montpellier, Bosquet, to Paris, where he was introduced to Colbert, the Minister of Louis XIV. His endeavours to be sent to the Orient for political and scientific purposes were finally crowned with success. He left Paris in the year 1671. His trip led him by way of Malta, Cyprus, Tripoli in Syria, Damascus, Sidon, to Egypt where he arrived April 14, 1672. Having spent the years 1672 and 1673 in Egypt he set out for home October 16, 1673 by way of Rhodus, Chios, Smyrna and Constantinople, arriving in Paris in March, 1676. During his trip he had bought almost two thousand manuscripts of different languages which were sent by the French consuls to the Royal library in Paris. The Bibliothèque Nationale, formerly Bibliothèque Royale of Paris is very rich in Christian

Oriental manuscripts, most of which are due to the indefatigable zeal and the astonishing cleverness of Wansleben. This characteristic ability of Wansleben is very well given in a letter written to him by Arnoul, Intendant Général des Galères du Roy. After having expressed his wish to receive as many curiosities as possible Arnoul says: "Vous qui estes omnis homo et au delà il ne vous en faut pas dire davantage pour vous trasser un chemin de réussir."

The literary harvest from these travels includes the following works: 1) a small report addressed to the Duke Ernst of Gotha on his first travel of the year 1664 under the title: *Beschreybung des Egypten Landes nach dem Zustand des Jahres 1664, von einem reysenden Teutschen in teutscher Sprach beschrieben.* This report is preserved in the MS. hist. 835 in the University Library of Göttingen; 2) *Relazione dello stato presente dell'Egitto* (Paris, 1671); 3) *Conspectus operum Aethiopicorum quae ad excudendum habet parata Joannes Michael Vanslebius* (Paris, 1671); 4) A journal of his travel, written in Italian in Constantinople in the year 1675; it is preserved in the Bibliothèque Nationale, Fonds italien, No. 435, but not yet published; 5) *Nouvelle relation en forme de journal d'un voyage fait en Égypte par le P. Vansleb R. D. en* 1672 *et* 1673 (Paris, 1677). This is an extract from the journal mentioned under No. 4; 6) *Histoire de l'Église d'Alexandrie* fondée par St. Marc que nous appelons celle des Jacobites Coptes d'Egypte écrite au Caire même en 1672 et 1673 par le P. J.-M. Vansleb, Dominicain du Couvent de la Minerve à Rome (Paris, 1677).

This last work of Wansleben's is very modest in external appearance; it contains only about 350 pages in small octavo. Nevertheless it is of the highest value for a knowledge of Arabic ecclesiastical law. Almost the entire book presents matters new to his contemporaries, it deserves therefore special attention. Chapters 1-5 treat of the ecclesiastical hierarchy, the customs and state of the Coptic Church, its faith and ceremonies. In the sixth chapter he gives a list of the Patriarchs of Alexandria and in the seventh catalogue of famous men

especially of the Alexandrinian Church. The most important chapter, however, is the fifth which treats on the legal status *ex professo*. In the first part of this chapter under the heading: *des canons des Apôtres* he treats of the 56 and the 81 *canones Apostolorum* and of the *Didascalia* and touches upon the so-called *Laws of the Old Testament*, the *Letter of St. Peter to Clement* and the 84 *canones Apostolorum*. In the second part: *des canons que l'église a receus*, he speaks of the canons of the general councils of Nice I, Constantinople I, Ephesus and Chalcedon and of the provincial councils of Neocaesarea or, as it is mostly called in the Orient, of Carthage, Antiochia, Laodicaea, Gangra, and Sardica. In the third part: *des canons des Patriarches et autres qui n'ont pas été de leur église*, he deals with the canons of Abulides (Hippolytos), Basil, John Chrysostome, Athanasius (the so-called canons of Epiphanius). In the fifth part: *des canons qui ont été faits par leur propres Patriarches et maitres de l'église*, he mentions the canons of Athanasius, (19th Patriarch of Alexandria); Cyrill (67th Patriarch); Christodulos (Abd el Mesikh, 70th Patriarch); Gabriel ben Tureik (71st Patriarch); Cyrill ben Laqlaq (74th Patriarch) and the canons of the Masters of the Church.

Wansleben's scientific although very short description of Arabic ecclesiastical law was the first communication made to the Western world on that subject. Now of course it looks rather meagre, but for Wansleben's time it was undoubtedly of the greatest value and for more than two centuries remained almost the exclusive source of all the knowledge that the West possessed about Arabic ecclesiastical law. In spite of all the scientific qualities of Wansleben's and of his great success as a traveller, he fell into disgrace with the Minister of Colbert. He died in the year 1679 as Vicaire of Bourron, a very small village near Fontainebleau.

Wansleben's success is due especially to his teacher Hiob Ludolf, who also did meritorious work in unveiling the treasuries of the East to the eyes of the Western scholars. Ludolf, it is true, had studied mainly the Ethiopic legal literature, but it must be remembered that the legal code of Ethiopia is for the

greater part a mere translation of Arabic legal works and was dependent upon these even in its development. Thus his merit lies not only in having directed Wansleben in his studies but also in having promoted the knowledge of Arabic jurisprudence through its Ethiopic rendition in his famous *Commentarius in suam Historiam Aethiopicam.*

The work begun by Wansleben was continued and in some way completed by Eusebius Renaudot in his monumental *Historia Patriarcharum Alexandrinorum Jacobitarum a D. Marco usque ad finem saeculi XIII, etc.,* (Paris, 1713), a work which down to our own times has remained the standard on this subject. In this work he calls attention to Arabic legal literature and mentions especially the famous Nomocanon of Ibn el Assal.

Interest in the Arabic legal literature was now awakened and it is no wonder that Joseph Simon Assemani, to whom Western Christianity owes most of its acquaintance with the Christian East, should also have followed on the same lines. Single remarks and notes are found in his catalogues of Oriental Manuscripts and especially in his great *Bibliotheca Orientalis,* a work unfortunately never completed. Realizing the great importance of Arabic legal literature, he entertained the idea of collecting all the canons extant in Arabic ascribed either to the Apostles or Councils or to the Fathers or finally to certain Patriarchs. He had planned to publish them all in many folio volumes, but his plan could not be carried out. He had collected almost all the canons contained in manuscripts of the Vatican Library when he died in January, 1768. All that is left of his collection are the manuscripts Cod. Vat. Arab. 631-635.

After his death the research work on Arabic legal literature stopped again. True, there are many scattered notices in our catalogues of the Arabic manuscripts preserved in European libraries, especially those of Oxford, London, and Paris, but work begun by Wansleben and planned by Assemani was not continued systematically.

The nineteenth century, however, witnessed a new advance in the study of this vast and important field. Johann Wilhelm

Bickell, convinced of the necessity of studying more deeply Arabic legal literature, proposed in the first volume of his *History of Ecclesiastical jurisprudence* (Giessen, 1843) to create a Corpus Canonum Arabicorum which should contain a complete collection of all canons and legal codes still preserved among the Arabic-speaking Churches.

It goes without saying that this Corpus Canonum Arabicorum has never been published. The time was not yet ripe for such vast an undertaking. A collection like that one intended by Bickell needs many preparatory works. There were scattered in various libraries hundreds and hundreds of manuscripts which could not possibly be overlooked. The number was indeed so great that they could not be collected or copied by any one man or even a single group of scholars. And finally the expense which such a collection would entail was simply prohibitive. Thus the nineteenth century passed without seeing the publication of the Corpus Canonum Arabicorum.

Nevertheless, the interest once awakened in this wide field did not slacken. In the year 1869 Bonifatius Haneberg published the first Arabic canons in Arabic language in the *Sitzungsberichte der Akademie der Wissenschaften in Muenchen.* These were the canons of Hippolytos. Although this publication cannot be said to be perfect, it created much surprise because it showed that a great store of information on the earliest institutions had been preserved in Arabic. The controversy which immediately followed helped to rivet the attention of the investigators on this kind of literature and very soon gave rise to a general movement to make this literature better known, partly by improving both text and translation of Haneberg's publication, partly by the publication of essays and studies on some selected portions, and partly by the edition of individual smaller texts. To this preparatory work belong, among others, the researches of Achelis on the canones Hippolyti, Funk's and Drey's publications on the Apostolic Constitutions, and several articles by A. Baumstark on the same and similar subjects. Texts have been published by G. Horner in his Canones Apostolorum which were re-edited in much better form by the

brothers Perrier. Riedel and Crum published the Canones of Athanasius. Also one of the Nomocanons has been printed, the *Medicina Spiritualis* of an anonymous author (text and translation with very many notes in Oriens Christianus, 1906-1908).

Towards the end of the last century Wilhelm Riedel, at that time Privatdozent at Kiel University and later Professor at Greifswald University, took it upon himself to make the inventory of the entire Arabic legal literature. The result of his painstaking work is found in his excellent book: *Die Kirchenrechtsquellen des Patriarchats Alexandrien zusammengestellt und zum Teil uebersetzt, Leipzig,* 1900. It is true that Riedel made many and strange mistakes, but this could hardly be avoided by one doing pioneer work almost constantly. In spite of all the errors contained his book remains the main source of information and is quite indispensable as a basis on which all succeeding editors and investigators will mainly depend at least for their first information.

Riedel's work is the first step and most necessary one to the much-needed Corpus Canonum Arabicorum. But it is not the only step which has brought us nearer to that end. A very welcome help is found in the application of photography to the reproduction of manuscripts. By a new process, the so-called White on Black photography, it is possible to obtain in a very short time and at little expense the photographic reproduction of the manuscrips scattered in many libraries, so that the old unreliable method of copying by hand is entirely and fortunately abandoned.

Taking advantage of all these favorable conditions, the Corpus Scriptorum Orientalium, now taken over by the two Catholic Universities of America and Louvain, has undertaken the publication of a collection of the entire Arabic legal literature in a *Corpus fontium Juris Canonici et Civilis Christiani Arabicum.*

This Corpus Juris shall contain the following Fontes:

A. Textus. 1. Nomocanones
Michaelis Damiettensis
Anonymi (Medicina Spiritualis)

Ibn el Assal
Farag Allah Achmimensis
Abu Sulh et tractatus speciales

2. Scripta Apostolica
   Didascalia
   Libri Clementis et Epistula Petri ad Clementem
   Canones Apostolorum (71. 84. 56. 81. 82)
   Traditiones Patrum Apostolorum et scripta minora
3. Decreta Conciliorum
   Generalium et Particularium
4. Canones Patrum
5. Libri quattuor Regum
6. Decreta Patriarcharum Posteriorum praecipue Alexandrinorum
7. Varia praesertim ad historiam Canonum et jurisprudentiae spectantia

B. Translationes operum supradictorum.

Of course such a vast undertaking, for which 40 volumes are provided, cannot be finished in one year, but because it has been entrusted to one hand alone it is hoped that the whole Corpus Juris Arabicum will be finished in a uniform manner in a relatively short time.

Whatever may be thought of the *literary* value of the Arabic legal literature of the Christian Churches, there can be no doubt of the great importance, and first of all in regard to the history of the inner life of the Eastern Churches. We are certainly not over-modest when we confess that we know almost nothing on that subject for the period following the subjugation of the Christian Orient by the Arabic invaders. Of still greater importance is this Arabic legal literature to the students of the history of ecclesiastical institutions and laws of primitive Christianity. Everybody knows that our modern ecclesiastical institutions are in many respects far removed from those of the first Christian centuries. The West was

always progressive, trying to modernize the old traditions in order to make them agree with the needs of later times. On the contrary, the Orient excelled in preserving intact the heirloom of antiquity and in checking the progress of life by the standard of past centuries. This is exactly what happened in regard to the jurisprudence of the Arabic-speaking Churches. There we find laws and institutions going back to primitive Christianity. And although the form in which the traditions have been preserved is often due to later times and even bears the marks of direct falsification, nevertheless their foundation reaches far back into antiquity and sometimes leads almost to the Apostolic or the early Patristic period.

Franz J. Coeln.

SHELLEY AND FRANCIS THOMPSON

The collected prose of Francis Thompson has recently been edited by Mr. Wilfrid Meynell, who has, thereby, rendered a further service to literature. In this edition first place is rightly accorded the essay on Shelley, which is not only the most considerable because of its length, but also most characteristic in thought and style. For Thompson is the joint product of Crashaw and Shelley—Shelley of whom he wrote that, though "an anti-Christian in ethics, the blood in the veins of his Muse was Christian." As regards form and expression, the noble prose of Thompson is here at its best, free from later neologisms, and reveals new possibilities of melody in the lesser art of English letters. It is our present purpose to examine the value of its contents in the light of recent criticism.

This posthumous essay ranks with the outstanding pieces of creative criticism in English literature. When we recall the early reviews of writings since become classics—judgments like the famous "this will never do" of the Edinburgh reviewer—the importance of such work will best be realized. Genius creates the canons by which it is to be judged; it is its own *raison d'être*. By its very nature it cannot conform to conventional standards of criticism and so needs a creative mind to interpret it. As Coleridge in his "Biographia Literaria" was the first really to estimate the genius of Wordsworth, it has remained for Francis Thompson to write the apologia of Shelley. All who have ever fallen under the spell of this unique poet must have felt how difficult it was to reconcile the various views of his biographers. His personality was a tangled skein of mingled yarn, good and ill together. Matthew Arnold's essay sums up all the damning facts which can be alleged against him—and they are all true. Yet, as he admits, when all has been said, the ideal Shelley still survives. For of him especially it is true that his character was better than his acts, and no merely literal tests are adequate for the poetic content of his life. His friend Hogg's "Life of Shelley," which idealizes the poet, supplies a

truth of sympathy which is a necessary corrective of such analysis. Prof. Dowden's well-meant biography, though scientific and accurate in detail, yet leaves an adverse impression because of misplaced zeal and misguided judgment. Browning's introduction to the spurious letters gives a synthetic view which is precised and completed by the present essay. Only, while both have the divining power of one poet for the genius of another—for god knows god, however far apart they dwell—Francis Thompson, because more akin in nature and sympathy, is surely the more reliable.

As regards the literary lineage of Shelley, he is an original guide. He considers him as a further development of Crashaw. From his theory that Shelley derives unconsciously from the Metaphysical School of poets many may differ, but he who formed himself on its models, who can most keenly sense its faint traces, can best follow the trail to the goal. His view accounts for certain peculiar features of the poems hitherto supposed to be a thing apart and unrelated—their dazzling fancies and visualized abstractions—by regarding them as a recrudescence of the lucent imagery of seventeenth-century poetry which had degenerated into the artificial conceits and frigid mannerisms of the eighteenth. Of the latter Collins alone has the spontaneity of the previous poets and connects with Shelley: in him there is "no lingering trace of powder from the eighteenth-century periwig, dimming the bright locks of poetry." To detect these affinities Thompson was singularly gifted. A life-long disciple of Crashaw, he has all his mystic fervor and purple pomp of language. Shelley he resembles in his cult of beauty, his pictorial quality, his subtle vision and aerial imagery.

Shelley's character, which issued in acts so diverse and conflicting, is also here set in its proper light. When we remember, on the one hand, his absorption in things of the intellect, his quick sensibility to suffering and wrong, his lofty idealism, his pantheism; and, on the other, his revolutionary zeal, his ethical anarchy, his free love, his atheism, we can well understand how to many he seemed some wilful changeling. We recall Trelawney's open amazement, at their first meeting, that so shy and ingenuous a stripling could have drawn on himself the thunders

of authority. Browning largely solves the problem by his theory that Shelley was a visionary with a fatal proclivity for realizing his dreams. Full allowance, too, must be made for the vicious influence of Godwin's political and ethical doctrines in determining his conduct. Browning touches the central virtue of Shelley's life when he says that "what he acted corresponded to what he knew." Similarly Thompson recognizes that at worst he was but "a straying spirit of light," that his gravest faults were sometimes misdirected virtue. Even his flagrant crime, his desertion of his first wife, Harriet Westbrook, for Mary Godwin, was due rather to a darkening of the mind than to a depravity of the heart. It is referable to "no mere straying of the sensual appetite, but a straying strange and deplorable of the spirit." However, as his character matured and deepened through experience of life, Shelley was gradually shedding the wild growths of his nature. His latest poems, *e. g.*, the famous chorus from "Hellas," breathe a spirit far different from that of "Queen Mab," and show that his passion for the true, the good, and the beautiful was fast finding its home in the ideals of Christianity.

All the devious wanderings of Shelley's spirit seem to Thompson the froward ways of a child. His poetry, which is "the sincere effulgence of his life," confirms this view. Until now it has been the custom to regard him as something elemental—a creature of fire and air and dew,

"Pinnacled dim in the intense inane"

who had nothing in common with ordinary mortals. His nature poems seemed the ethereal fancies of an Ariel, or the raptures of a nympholept too tenuous for human senses. To Matthew Arnold he was a beautiful but ineffectual angel, beating in the void his luminous wings in vain. It is idle to seek the clue in regions so alien and remote when it lies at hand within the familiar circle of human sympathies. Thompson, with kindred vision, sees everywhere in Shelley's poetry but "the winsome face of a child," in the bright speed of his lyrics a child's glee at the beauty and wonder of life. He recalls his own Mercury, the child of Heaven, who

"with winged feet
Runs down the slanted sunlight of the dawn."

Set the child in space amid the constellations and forces of Nature, and such radiant fancies result as throng together in "The Cloud" and "Prometheus Unbound." His faculty of make-believe accounts for the mythopoeic element in the poems. The Wild West Wind will be felt as a breathing presence, and the tender flowers in "The Sensitive Plant" become like Hyacinthus and Narcissus, beautiful creatures with individual loves and natures. Nay, we cannot help thinking that his deepest affinities with those immoral children, the Greeks, best explain Shelley's erring life. Their beautiful myths he refined into delicate forms of filmy iridescence—fragile shapes which tremble into being and evanesce with a quickening of hues. He had caught faint echoes of Pan's music, and he piped on his gracile reed ravishing strains "of linked sweetness long-drawn out." He was, as it were, some young pagan who lingered on into this grey, older world of ours for which his simple creed did not suffice. His anarchy was the blind revolt of a child, who will not be deceived, against empty shows and forms, hollow conventions nothing worth. His sorrows were like a child's stormy grief, without horizon, because they were without Christian hope. His Platonic ethics led to his quest for Ideal Beauty in deplorable strange loves. As Thompson exquisitely phrases it, even "his dying seems a myth, a figure of his living: the material shipwreck a figure of the immaterial.'

Shelley is the poet of Nature rather than of Man. He is at best "a child with the whole outer universe for his box of toys." The invocation in "Alastor" describes the province of his poetry:

"I wait thy breath, Great Parent; that my strain
May modulate with murmurs of the air,
And motions of the forest and the sea,
And voice of living beings, and woven hymns
Of night and day."

When all is said, we must except "the deep heart of man" from his domain. From this his eager idealism, his inexperi-

ence, and aloofness from life debarred him. In his cult of Nature he differs from Thompson as a pagan mystic differs from a Catholic mystic. For to Thompson Nature is a visible manifestation of God. "The Supreme Spirit, creating, reveals His conceptions to man in the material forms of Nature. . . . Earthly beauty is but heavenly beauty taking to itself flesh." This world-concept marks all the difference of spirit between the "Ode to the Setting Sun" and "The Hymn of Apollo." It explains also how "not Shelley, not Wordsworth himself ever drew so close to the heart of Nature as did the Seraph of Assissi, who was close to the Heart of God." And like St. Francis, Francis Thompson learned to see through the lamp Beauty, the light, God. In human life, as in nature, beauty is, to him, never merely physical, but an emanation of heavenly imperishable beauty. It is rather the moral beauty incarnated in, and showing through, the fair physical vesture which is the object of his affection. So in "Love in Dia's Lap" he sings of his ideal lady:

> "Her soul from earth to heaven lies
> Like the ladder of the vision,
> Whereon go
> To and fro
> In ascension and demission
> Star-flecked feet of Paradise."

Thus the lady of his affections is the medium by which his human love is caught up into spiritual realms, and translated into a divine aspiration. Like, yet Oh, how different! is this spiritual passion of ideal love in "Her Portrait" and that of Shelley's "Epipsychidion." And how far removed are both poets from "love's sad satiety" of Swinburne!

Another facet of Shelley's genius remains to be considered. Harmonious and limpid as his prose was, it cannot compare with his poetry, and Thompson's judgment, which is at one with that of Mr. Clutton-Brock, decides the question of their relative merits forever. Yet it cannot be neglected in an estimate of the man. For his poetic creed we must turn to "The Defence of Poetry"; for his ethical gospel to the exquisite translation

of Plato's "Symposium." More important than these as revelations of his personality are his letters. Written mostly from Italy, and bathed in all the radiance of southern sunshine, they picture intimately the idyllic life of the poet and his circle amid scenes of classic beauty. If private letters are the immediate reflex of character, then surely their uniform elevation of tone, their unfailing kindliness, and utter sincerity, confirm our view of Shelley's better self. In their passionate medium the dead facts of his biography take on warmth and colour, and become instinct with life. So we have seen some white Alpine peak, cold and silent on the horizon, glow warm beneath the reddening dawn.

Much of Francis Thompson's own story may be read between the lines of his essay. The last of the literary Bohemians to continue the traditions of Grub Street, it was meet that his work should be rejected only to be published later as the crowning glory of his life. He is of the company of Mangan who sought to still the gnawing pain of life by snatching a fearful joy. Like him he sought a means of escape from all the ills of mortality to realms

> "Where seven-quired psalterings meet;
> And all the gods move with calm hand in hand,
> And, eyes that know not trouble and the worm."

If the writing at times hints darkly at this dumb misery, his deathless passion for beauty—spiritual beauty shining through the shows of sense which are but broken lights of it—is writ large on every page. Over its rush of silver phrases, its careless music, the reader will linger long to savour all their charm. The appeal of childhood, and innocence, and religion will especially be felt. The author of "Her Portrait" cannot, with all his loving insight, condone Shelley's irregular unions; the poet of "The Hound of Heaven" surely lays his hand on the defect of "Adonais"—its lack of Christian hope. That his shining qualities should meet with recognition, however tardy, was inevitable. Now that his poems are ringing in the ears of the world, assurance is not lacking that they "will not fade on the winds, a cadence soon forgotten."

FLORENCE MOYNIHAN.

PELAGIANISM IN IRELAND.

We know from trustworthy authorities that Pelagianism took root in the early British Church. On its account, St. Germanus, Bishop of Auxerre, made two visits to England; first with Lupus, Bishop of Troyes, in 429 A. D., and afterwards with Severus, Bishop of Treves, A. D. 447. The Venerable Bede tells us that the first time the heresy made its appearance, the orthodox Christians sent representatives to Gaul "craving aid of the Gallican Bishops in that spiritual war." [1] In a council held at Troyes, it was decided that Germanus and Lupus should be the champions of the true faith across the Channel, and the sanction of the Pope was obtained through the instrumentality of Palladius.[2] According to the Scholiast on Fiace, St. Patrick accompanied the Bishop of Auxerre during his successful mission; it is probable also that Palladius lent a helping hand.

That there were Christians in Ireland before the arrival of Palladius is now generally accepted. It is argued from this fact, and Professor Bury thinks it probable though not proven, that Ireland presented a parallel case in England; namely, that she, like her sister isle was tainted with Pelagianism, and that the extirpation of this heresy was the object of Palladius' mission. The following is a summary of the arguments as given in Professor Bury's "Life of St. Patrick." [3] (1) Pope Celestine would not have sent a bishop to the Irish if they did not ask for one; [4] but a bishop was sent; hence the orthodox Christians must have applied for one to combat the Pelagian heresy existing among them. (2) Ireland, if there was Pela-

[1] Bede's *Ecclesiastical History*, I, p. 17.

[2] "Ad actionem Palladi." Prosper, Migne, *P. L.*, LI, p. 594.

[3] *Life of St. Patrick*, 51-54. By the way, this book has not received a very favourable criticism. Cf. Card. Moran: "Some Strictures on Professor Bury's *Life of St. Patrick*," *Irish Theol. Quart.*, April, 1907.

[4] "Nullus invitis detur episcopus." Celestine's *Ep.* IV., Migne, *P. L.*, I, p. 434.

gianism there, was dangerous to the Church of England, where Germanus was coping with the heresy; and this is why the question of sending a bishop to the Irish was at once practical and urgent. (3) Palladius was sent probably because he had taken a leading part in stamping out the error in England. (4) Possibly representatives of the Irish Christians may have intimated that they desired his appointment.

These arguments are certainly not convincing. Why should the Irish have asked for Palladius rather than for Germanus, Patrick or anyone else? Of course, it is possible, but many things are possible which are improbable. Bede explicitly tells us it was Germanus who took the leading part in crushing out Pelagianism in England; Palladius is not mentioned at all in this connection. Indeed it is only a probable opinion that he accompanied the Bishop of Auxerre to England. Why should it not be as likely that the Irish would ask for him who had been delegated by the council of Troyes, and who had done such good work in England? There is no reason why the Pope would refuse his consent, and, if it was an urgent case of heresy, as Professor Bury supposes, one would think that Germanus would receive orders to hasten to Ireland the moment he had successfully completed his English mission.

The decretal of Celestine—"nullus invitis detur episcopus," upon which Professor Bury builds up the theory that some overture or message had come from the Christian bodies in Ireland, the reason being the Pelagian difficulty, is explained by Cardinal Moran as follows: "St. Celestine's decretal has no reference to the case of Palladius, that is, to bishops who were destined to evangelize pagan nations. It was addressed to the Metropolitan of Gaul and it wisely ordains that on the vacancy of a see, the clergy of the widowed diocese should not be passed over, nor should a stranger be appointed their bishop without their approval." [5]

Would the Irish have interested Germanus, Palladius and Patrick only on the supposition that Pelagianism was rife among them? To suppose this is to suppose that their zeal

[5] Article cited above in *Irish Theol. Quart.*, April, 1907.

was at a low ebb and continued to one direction, and such is not the spirit manifested in St. Patrick's "Confession." While they were stamping out the heresy in England, they became acquainted with the conditions that existed in Ireland,[6] and came to the conclusion, that the cause of Christianity would be greatly furthered in that country by the sending of a bishop. This is all that is required to explain why, on their reporting the successful completion of their mission, Pope Celestine raised Palladius to the episcopate and sent him "to the Irish believing in Christ."

So that we fail to see why this conjecture, that it was on account of Pelagianism that Palladius was sent to Ireland, is at all probable. Professor Bury admits it is not proven. There is not the least hint in any documentary source known to us that favors such a conjecture; on the contrary, it is positively excluded by some reliable testimonials. St. Patrick, a staunch supporter of orthodoxy, who was in Ireland for six years as a slave, and for over sixty years as a bishop and apostle, never mentions having encountered this pernicious heresy against the Supernatural. In the early lives of St. Patrick [7] and in many of the Annals,[8] we find various reasons assigned for the sending of Palladius, but we never find the one conjectured by Zimmer,[9] and approved by Bury.

[6] Card. Moran, *Essays on the Early Irish Church*, p. 40, Dublin, 1864, says a son of an Irish prince received the light of faith from Germanus in Britain, 429, and returning to his native land converted many of his friends and relatives. (*Acta SS. May*, tome I, p. 259.

[7] Muirchu (writing about 690), says Palladius was sent to convert the island. *Vita Secunda.* Pope Celestine "sent him into the island of Hibernia." *Vita Quarta* (7th century, Palladius "was sent to preach the faith in Ireland." *The Tripartite Life*, (before 800), "to instruct the Irish." Ussher's *Latin Tripartite Life*, "to convert the Irish to Christ." His *Irish Life*, "to preach to the Irish." The British Nennius (8th century), "to convert the island to Christ." Marianus Scotus (born in Ulster, 1028), "to the Irish believing in Christ."

[8] *Annals of Ulster* and the *Annals of Innisfallen* have, Palladius is sent to the Irish "that they might believe in Christ." The *Anglo-Saxon Chronicle*, "Palladius was sent . . . that he might confirm their faith." *Annals of the Four Masters*, "Pope Celestine sent Palladius to Ireland to propagate the faith among the Irish."

[9] In his work, *Pelagius in Ireland*, Berlin, 1901.

One would expect Prosper to have first rate knowledge, and hence be an important witness. He was a contemporary of Patrick and Palladius, was himself engaged in the Pelagian controversy, and afterwards became secretary to Pope Leo the Great. While he states that Germanus went to Britain to oppose the Pelagian heresy there rampant, he also testifies that "Palladius was consecrated by Pope Celestine, and sent as the first bishop to the Irish believing in Christ." [10] The phrase, "To the Irish believing in Christ," does not furnish any evidence for Pelagianism. Again in a eulogy on Celestine he compares what he accomplished in Ireland with his work in England. "Whilst that pope," he says, "labored to keep the Roman island (Britain) Catholic, he caused also the barbarous island to be gathered to the fold of Christ, by ordaining a bishop for the Irish." [11] There is a certain comparison or contrast here, and it is clearly evident that, so far as Prosper's knowledge went, there was no Pelagianism in what he calls "the barbarous island." If it existed there, and especially if Palladius was sent thither for the purpose of extirpating it, Prosper would never have written this statement.

The Venerable Bede (672-735), describes two successful crusades which Germanus preached against the Pelagian heresy in England, yet as regards the Pelagian mission in Ireland he says: "Palladius was sent by Pope Celestine of the Roman Church, the first bishop to the Irish believing in Christ." [12] He seems to be quoting Prosper, but he had an opportunity of mentioning Pelagianism if it had existed; and when we consider that, later in his work, he does not connect Ireland with this heresy, on evidence not the strongest, as we shall see, it seems only fair to conclude, that Bede had no evidence whatsoever before him, going to show that Pelagianism had prevailed in Ireland in the pre-Patrician period.

[10] "Ad Scotos in Christum credentes, ordinatur a papa Celestino et primus episcopus mittitur," Migne, *P. L.*, LI, p. 595.

[11] "Ordinato Scotis episcopo dum Romanam insulam studet servare Catholicam, fecit etiam barbaram Christianam." *Contra Collatorem*, c. 41, Migne, *P. L.*, LI, p. 271.

[12] *Eccl. His.*, I, 13; V, 24.

Many who would not admit the existence of the Pelagian heresy in Ireland before the time of St. Patrick, contend that it was there after his time. The two reasons most frequently brought forward are: 1) the great use made by the Irish of the Pelagian Commentaries on St. Paul's epistles; 2) an explicit charge of Pelagianism in a letter from the Roman Clergy.

Up to the sixteenth century the Commentary of Pelagius was known only by short extracts found in the writings of St. Augustine and Marius Mercator. Erasmus thought he recognised it amongst the writings of St. Jerome. And he was right, for Professor Zimmer afterwards showed that the pseudo-Jerome, the pseudo-Primasius, and the Ambrosiaster are only recensions of the Pelagian Commentary,[13] the unmutilated original of which, he discovered in the MSS. of St. Gall.[14] The great German scholar proved conclusively that this Commentary, widely circulated under false names, was known in Irish Churches and monasteries under its own name. A collection of Irish Canons,[15] dating about 700, besides quotations from Origen, Jerome, Augustine, Gregory the Great, Gregory Naz., Basil, Lactantius, Ambrose, Faustus, Eusebius, Martin, Gildas, has two quotations from Pelagius.[16] In the Book of Armagh, there are Prologues to all the Pauline Epistles which are named "Prologus Pilagii,"[17] and there is an "argumentum Pilagii" to several of the Epistles.[18] The Wurzburg MS., in its explanatory notes, some of which are in Latin and some in Irish, quotes Origen, Jerome, Augustine, Gregory the Great, Isidore and Hel. (which turns out to be the Ambrosiaster), and it has 949 explicit citations from Pelagius.[19] There are 203 evidences of the notes of Pelagius in the Vienna Codex, which was written at Ratisbon about 1067 by Marianus Scotus.[20]

[13] *Pelagius in Ireland*, 112-137; 200-212.
[14] *Idem.*, 219-450.
[15] *Die Irische Kanonensammlung*, XVIII-XIX.
[16] *Pelagius in Ireland*, 24.
[17] Irish MSS. frequently have i for e, *v. g.* benivolencia.
[18] *Pelagius in Ireland*, 25-39.
[19] *Idem.*, 39-112.
[20] *Idem.*, 137-156.

From the frequent use of the Pelagian Commentary Professor Zimmer concludes that Pelagianism was prevalent in Ireland during the fifth and following centuries. The learned philologist overdrew his materials. He does not always fashion his theories according to the nuggets he discovered. Is the fact that the Irish quoted Pelagius, in itself a proof that they were tainted with his heretical doctrine? If so, you could charge them with professing some of Origen's strange views for they quoted him; and arguing in a similar manner you could say since they quoted Augustine, this fact proves that they held Augustine's doctrine on the necessity of grace, and hence were orthodox and un-orthodox at the same time.

If the Irish monks on the continent, who made use of the Commentary of Pelagius really held and taught his doctrines, it is very strange we have no trace of it, no account of their being taken to task for it, of their being brought before a tribunal of some kind. No one can object that these monks were not closely watched and criticised for what they said and did contrary to established customs. Again, it is worth noting that in the Commentary of pseudo-Primasius (Migne, *P. L.* LXVIII, 415-794), which Professor Zimmer shows to be a recension of the Pelagian Commentary and to be written by the aid of an Irish monk, all the texts hurtful to Catholic doctrine are carefully left out.[21] It is significant too that orthodox Fathers are quoted side by side with Pelagius. The orthodoxy of the Book of Armagh cannot be called into question, and the Irish Canons are strictly Catholic in tone. So that the prevalence of Pelagius' heretical doctrines in the Irish Church is far from being an explanation of the use of his commentary. On the contrary, such orthodox writers would not quote from the Commentary, if Pelagianism was prevalent and if it was known as a heresy; as, for example, since the condemnation of Mod-

[21] *Pelagius in Ireland*, 136-137. Cf. Turmel: Pélage et le pélagianisme dans les Églises celtiques," in *Annals de Bretagne*, 1902, XVII, p. 321. In this article Turmel adopts the views of Zimmer; that Pelagius was an Irishman, that Pelagianism was in Ireland even in the pre-Patrician period and continued there till the Norman invasion in the ninth century. Cf. *Revue Celtique*, 1902, XXIII, 94-95.

ernism, an orthodox writer would not quote the works of Tyrrell. From this consideration, H. Williams draws the conclusion that the only explanation of the fact that the Irish quoted Pelagius, is that since the name was a common one, they did not know that the Commentary belonged to the heretic but thought it belonged to some orthodox Pelagius. "Is it not possible that a Commentary, which in other places and in quite orthodox circles, whether slightly revised or not could have been ascribed to Pope Gelasius,[22] or to Jerome, or to Primasius, should be regarded by the compilers of the books named as the work of some orthodox Pelagius?" [23]

Another explanation that has been advanced is that the Irish held in esteem and quoted the Pelagius' Commentary because he was of their own race, and they wished to have him considered as one of the great Fathers. However plausible this appears, the weight of authority favors the view that he was a Briton;[24] at least, it is not yet proven that he was an Irishman.

Is there anything in the Commentary itself, that could explain its use? At that time, as Gougaud points out, the choice of Commentaries was very limited and a good, succinct Commentary on the whole series of St. Paul's Epistles was very much to be desired.[25] The Pelagian Commentary was such a one. To quote H. Williams: "The work certainly has real merits that made it attractive, and a certain crisp conciseness which occasionally reminds one of Bengel, so that it became popular, let us say, not because it was the work of Pelagius, but in spite of the prejudice attaching to his name as a heresiarch." [26] That it was well worth quoting, well worth preserving, is confirmed by the fact that it was known and used all over the Christian world under the name of pseudo-Jerome,

[22] The pseudo-Primasius was generally ascribed to Pope Gelasius as Casiodorus testifies.

[23] Cf. "Heinrich Zimmer on the History of the Celtic Church," in the *Zeitschrift für Celtische Philologie*, 1903, IV, 537.

[24] *Idem*, pp. 531-534.

[25] Gougaud, *Les Chrétientés celtiques*. Paris, 1911, p. 283.

[26] Art. in *Zeit. Celt. Phil.*, p. 536.

pseudo-Primasius, the Ambrosiaster, so that at the very least, we can conclude with the last mentioned author, that the facts accumulated by Professor Zimmer, if not indeed adverse to his theory, do not support it.[27]

A letter written by the Pope elect John IV to the Bishops and clergy, mostly of the North of Ireland, charges them with the Pelagian heresy; and on the strength of the evidence of this letter, such men as Dr. Lanigan and Archbishop Healy, not to mention Zimmer and Turmel, say that, in the seventh century, there was in Ireland a certain amount of Pelagianism.[28] All that we have of this letter is what is preserved by Bede.[29]

"Likewise John, who succeeded Severinus, successor to the same Honorius, being yet but Pope elect, sent to them (the Irish) letters of great authority for correcting the same error, clearly showing, that Easter Sunday is to be found between the fifteenth moon and the twenty-first, as was proved in the Council of Nice. In the same epistle he also admonished them to be careful to crush out the Pelagian heresy, which he had been informed was reviving among them. The beginning of the epistle was as follows: 'To our most beloved and most holy Tomianus, Columbanus, Cromanus, Dimanus, and Baithanus, bishops: to Cromanus, Hernianus, Laestranus, Scellanus, and Segenus, priests; to Saranus, and the rest of the Scottish doctors, or abbots, health from Hilarius the archpriest, and keeper of the place of the Apostolic See; John the deacon, and elect in the name of God; from John the chief secretary and keeper of the place of the holy Apostolic See, and from John the servant of God, and counsellor of the same Apostolic See. The writings which were brought by the bearer to Pope Severinus, of holy memory, were left at his death, without an answer to the things contained in them. Lest such intri-

[27] *Idem*, p. 531.

[28] Father D'Alton writes: "neither in St. Patrick's time nor subsequently has it been proved that Pelagianism established itself in Ireland," in his *History of Ireland*, half vol. I, p. 86. London, 1912.

[29] *Eccles. Hist.*, II, p. 19. Translation by Giles, London, 1892; when necessary I shall quote Latin original edited by Plummer, Oxford, 1896.

cate questions should remain unresolved, we have opened the same, and found that some in your province, endeavouring to revive a new heresy, out of an old one, contrary to the orthodox faith, do through ignorance reject our Easter when Christ was sacrificed; and contend that the same should be kept on the fourteenth moon with the Hebrews.' . . . .

"By the beginning of the epistle it evidently appears that this heresy sprang up among them, of very late times, and that not all their nation, but only some of them, had fallen into the same. After having laid down the manner of keeping Easter, they add this, concerning the Pelagians, in the same epistle. 'And we have also understood that the poison of the Pelagian heresy again springs up among you; we, therefore, exhort you, that you put away from your thoughts all such venomous and superstitious wickedness. For you cannot be ignorant how that execrable heresy has been condemned; for it has not only been abolished these two hundred years, but it is also daily anathematized forever by us; and we exhort you, now that the weapons of this controversy have been burnt, not to rake up the ashes. For who will not detest that insolent and impious proposition—that man can live without sin, of his own free will, and not through the grace of God. . . .'"

In the first place what is the meaning of "And we have also understood that the poison of the Pelagian heresy again springs up among you."[30] "Again springs up (denuo revivescit)," as Dr. Lanigan rightly remarks, does not mean that it existed of old in Ireland, but that, having been crushed everywhere, it was beginning to be received."[31] This meaning is confirmed by what is said later, namely: "we exhort, now that the weapons (of their controversy) have been burnt, that the ashes be not raked up among you."[32] Notice, he does not say "now that the weapons have been burnt amongst you"; he simply continues the thought in the beginning of this same sentence:

[30] "Et hoc quoque cognovimus quod virus Pelagianae hereseos apud vos denuo revivescit."

[31] *Eccl. Hist. of Ireland*, II, p. 415.

[32] "Hortamur ne quorum arma combusta sunt, apud vos eorum cineres suscitentur."

" for it has not only been abolished these two hundred years "— referring evidently to the abolition of the heresy, over two hundred years before, in Carthage and Rome. The context therefore shows that the words, " again springs up among you," does not mean that the heresy had been there previously. And this context " do not rake up the ashes," or, literally, " let not the ashes be raked up among you," implies that, as far as the writer knew, the heresy was not in Ireland to any extent, and certainly had not yet secured a foothold there. He does not say, " we have understood that the poison of the Pelagian heresy has revived among you," but " revives," or, " is reviving." The same expression is used by Bede in introducing the letter: " the heresy which, he had been informed, was reviving among them." [33]

How did the Pope-elect get his information? He states in the letter: " The writings which were brought by the bearers to Pope Severinus of holy memory were left at his death, without an answer to the things contained in them. Lest such intricate questions should remain unresolved we opened the same and found . . . and we have also understood." [34] We do not know who the informants were, nor can we decide, from the evidence before us, whether the reports of the two heresies, Quartodeciman and Pelagian, came in one or in separate letters.

The matter does not seem to be taken very seriously by John IV. He is surprised at it, for he says, " you cannot be ignorant how that execrable heresy has been condemned." He gives a moral exhortation, but it ends there. He does not even write a letter for the special purpose of condemning their Pelagianism, as Bede expressly states: " he also in the same epistle admonishes them "; and again: " having laid down the manner of celebrating Easter, they add this concerning the Pelagians, in the same epistle." So that these remarks on Pelagianism are not the primary object of the letter, but only an addition.

[33] " Pelagiana heresi quem apud eos revivescere didicerat."

[34] " We have understood " (cognovimus) in the second part corresponds with " we found " (reperimus) in the first part of the letter.

The whole evidence, then, furnished by the letter of the Roman Clergy amounts to this, that John IV found something, in letters sent to his predecessor, from which he gathered that the Pelagian heresy was reviving or starting in Ireland. This is the most that can be inferred. And even this is based on a report which must first be shown to have had a foundation in fact, before one may justly use it as an absolute proof.

Not only this, but we think there is sufficient reason for rejecting as unreliable the information that prompted the letter, as it is false in one point. The charge of Quartodeciman heresy is certainly unfounded. There is no evidence whatsoever that the Irish celebrated Easter on any day except on Sunday, or that they celebrated on the fourteenth of the moon, unless it fell on Sunday.[35] Bede himself informs us that the Irish always commemorated the Resurrection on the Lord's Day.[36] Hence when he reads this charge in the Roman letter, he says: "By the Beginning of the epistle, it evidently appears that the heresy sprang up among them *of very late times* and that not all their nation, but only some of them had fallen into it." If he had any other evidence of its truth, he would have brought it forward. Likewise, as regards the charge of Pelagianism, he does not produce any other evidence. If, then, we reject the charge in the first part of the letter, why should we be asked to accept the charge in the second part?

From the evidence of this letter, Dr. Lanigan admits that there was Pelagianism in Ireland, but only to a very limited degree. "This truly execrable heresy," he says, "did not begin to make its appearance in Ireland until a short time before the Roman letter was written. Ireland was not infected with any such heresy in the days of St. Columbanus; nor does Pelagianism seem to have made any progress there, or to have given rise to even one congregation separated from the Catholic Church. The most that can be allowed is, that, although there was no Pelagian sect in this country, there were some

[35] Cf. Healy's *Papers and Addresses*, p. 228, also *Early Irish Church*, p. 50; Smith, Appendix to Bede, no. IX: Plummer, *Opera Bedae*, vol. II, p. 348; Williams, article cited above, in *Zeit. Celt. Phil.*, 1903, IV, p. 537.

[36] *Eccles. Hist.*, III, p. 4, also III, p. 27.

theologians who, in discussing the important questions relative to Grace and free will, were more inclined to favor the latter than the former; and, as has been too much the case with many divines of later times, intermingled certain Pelagian principles or embers with the doctrine of the Gospel." [37]

Archbishop Healy asserts: "in face of the emphatic statement of the Roman authorities—we know this too—it cannot, we think, be denied that there must have been at that time in the country, some remnants of Pelagianism, derived in all probability from the neighboring and friendly British churches." [38] His Grace calls the statement made in the first part of the Roman letter—that the Irish were Quartodeciman, "a charge certainly unfounded." [39] On what grounds, then, one may ask, does he accept the charge in the second part? He gives it, as his opinion, that the Irish, in all probability, derived their Pelagianism from the friendly British churches. Only a few pages earlier [40] in his article he admits that, "we have no positive proof of any kind that at this early period (namely, before the date of the Roman letter), the taint of Pelagianism extended from Wales to Ireland." It is not only not proven, but there is against it the strong presumption of an anti-Pelagian spirit, which St. Patrick must have instilled into the Irish,[41] and there is also against it the thirty-second canon of the first Patrician synod, which shows that the Irish were on their guard against British clerics.[42] Again, if the heresy came from Britain to Ireland, it must have come before the year 529 A. D., for in that year at the Council of Caerleon it received its *coup de grace* in England.[43] It was a hundred and eleven years afterwards, namely in 640, that the Roman

[37] *Eccl. Hist. of Ireland*, II, p. 410.

[38] *Papers and Addresses*, p. 229.

[39] *Papers and Addresses*, p. 226.

[40] *Papers and Addresses*, p. 227.

[41] "It is not likely," says Archbishop Healy, "that he, the pupil and companion of the great Germanus, would tolerate its introduction into Ireland during all the long and fruitful years of his Irish Apostolate." *Papers and Addresses*, p. 226.

[42] "Clericus que de Brittanis ad nos venit sine epistola, etsi habitet in lebe, non licitum ministrare."

[43] Cf. Healy, *Papers and Addresses*, p. 227.

letter was written, and the words of the letter "revives among you" is far from implying that the heresy had been there all this time. Nor is it easy to understand how Pelagianism could have remained concealed in Ireland for a hundred and eleven years. We know the reception it got in Carthage and Palestine, we know how active Prosper was against the Semi-pelagians in Gaul, we know how, every time the Pelagian heresy made its appearance in England, it was not allowed to live peacefully. Germanus was sent for, and synods were held until it was rooted out. How, then, could it have remained in Ireland so long without creating some noise, without leaving some trace?

It does not seem probable, as some scholars assert, that it was the South of Ireland that sent the reports to Rome concerning the heresies in the North. This supposes that the Pelagian heresy had spread to such an extent in the North as to attract the attention of the South, which has not in its favor the context of the Roman letter, and has against it the absence of all other traces of the heresy. It also supposes great ignorance or malice on the part of the South. Since it was only a few years previously that the Southerners had adopted the Roman way of computing Easter, one can hardly conceive how they could charge their Northern brethren with being Quarto-decimans. Nor does it seem at all probable that the North of Ireland would charge itself with these heresies—the letter quoted by Bede does not say "we understood from you." From the ignorance or malice displayed, does it not seem more probable that the information came from some foreigner sojourning in Ireland?[44] We know that during this period there were

[44] This view that the reports which prompted the Roman letter had no foundation in fact, and were probably occasioned by the use of the Pelagian Commentary, is held by Gougaud: "Il est bien possible que le seul fait de se servir du Commentaire de l'hérésiarque pour étudier saint Paul ait donné naissance aux bruits qui parvinrent aux oreilles du pape." (*Les Chrétientés Celtiques*, p. 284); also by Williams, "one is strongly tempted to say that a mistake had been made at Rome, ... At Rome they were keen enough to fasten on the name 'Pelagius' whose Commentary the Irish were in the habit of quoting, naturally concluding that there must be in this a sign of the recent revival of an ancient heresy." (Art. *Zeit. Celt. Phil.*, 1903, IV, p. 538.)

many foreigners in Ireland; Bede incidentally tells us, that when the plague occurred in A. D. 664, "many of the nobility and of the lower ranks of the English nation were there at that time, who, in the days of the bishops Finan and Colman, forsaking their native island retired thither, either for the sake of divine studies, or of a more continent life." [45] The explanation that suggests itself is, that some foreigner, not fully acquainted with the true condition of affairs, wrote to Rome, charging the Irish with the Quartodeciman heresy. He may have been led to believe this from the fact that the Irish did celebrate Easter on the fourteenth of the moon, when it fell on Sunday; and also that they claimed St. John as an authority for this cycle. Likewise, this or some other foreign visitor may have charged the Irish with reviving the Pelagian heresy, and this may have been suggested to him by the fact that they made great use of the Pelagian Commentary. At any rate, no matter who sent the report, it does not necessarily follow that it was founded on correct observation. So that this letter from John IV does not furnish a solid argument to prove that Pelagianism had taken root in Ireland, as it only asserts that the heresy was starting, was in its incipient stage, so to speak, and furthermore, because the letter quotes rumor, and is not a statement of ascertained fact.

During this very period, when the Pelagian Commentary was in great use, and the charge in the Roman letter was made, we find evidences of the orthodoxy of the Irish. In their liturgical books written in the seventh, eighth and ninth centuries, there are expressions [46] which witness to their belief in the necessity of grace.

[45] *Eccl. Hist.*, III, p. 27, also III, p. 4.

[46] For example: the Book of Dimma (middle of 7th cent.), "ut quod per meritum non meretur, misericordiae gratia consequatur orantibus nobis." The Antiphonary of Bangor (written 680-691), "Christi Dei gratiam supplices obsecramus." Stowe Missal (about 9th cent.), in its "Ordo Baptismi" has "Deus qui Adam de limo terrae fecisti et ille in Paradiso peccavit et illum peccatum mortis non reputasti . . . . quia Deus et Dominus noster ad suam sanctam gratiam atque misericordiam baptismi vocare digneris." St. Gall MS. 1395 (8th or 9th cent.) "divinae gratiae sumat effectus." My authority is Warren, "The Liturgy and Ritual of the

In a letter to Pope Boniface (612), St. Columbanus boasted that his church was not schismatical or heretical, nor held anything outside the evangelical and apostolic doctrine but the Catholic faith, as it was first preached to them.[47] Wilfrid, whose hostility to the Celtic Church was notorious, in a council at Rome, A. D. 680, asserted that the true Catholic faith was held by the Irish, Scottish and British, as well as by the Anglo-Saxon Church.[48] These emphatic statements, one made twenty-eight years before, the other forty years after, the date of the Roman letter, positively exclude the opinion that Pelagianism flourished in Ireland, at least to any great extent. The question whether the heresy manifested itself in one or two localities, is a difficult one; it may be settled by a thorough investigation of the many Irish MSS.; as yet there is no convincing evidence to allow one to adopt the affirmative.

On account of the suspicion of heresy, under which he and his countrymen were held, St. Mochta of Louth, during a visit to Rome about 460 A. D., drew up a profession of faith, and offered it to the reigning Pontiff. In this formula, he more than once refers to the fact of one individual having given the evil fame of heresy to his country, which he complains of as unfair and unjust.[49] Whether this individual whom he refers

Celtic Church." Oxford, 1881. H. Williams, in article above cited (*Zeit. Celt. Phil.*, 1903, IV, p. 538), writes: "The earliest Irish literature, following the date of the Roman Letter (A. D. 640), as has been already remarked, shows not the faintest trace of Pelagianism; in the Epistles of Columbanus I can find no mention of Pelagius; no saying of Columba, as recorded in the Life of Adamnan, refers to the heresy." Turmel (*l. c.*, p. 319, note) tries to answer the argument from the orthodoxy of the Columbanus by saying that he was some years on the continent when he wrote.

[47] Nihil extra Evangelicam et Apostolicam doctrinam recipientes; nullus haereticus nullus Judaeus, nullus schismaticus fuit, sed fides Catholica sicut a vobis primum, sanctorum scilicet Apostolorum successoribus tradita est, inconcussa tenetur. . . Ep. v ad Bonif., Migne, *P. L.*, LXXX, p. 275.

[48] "Pro omni Aquiloni parte Brittanniae et Hiberniae insulisque quae ab Anglorum et Britorum necnon Scotorum et Pictorum gentibus colebantur, veram et catholicam fidem confessus est, et cum subscriptione sua corroboravit." Eddius Vit. Wilfrid C. LI.

[49] "If for the fault of one individual," he says, "the inhabitants of the whole country are to be deemed accursed, let that most blessed dis-

to—and who no doubt is the one mentioned by Jerome as of Irish descent—be Pelagius or Coelestius, is of no importance here;[50] even if Pelagius and Coelestius were born in Ireland, on this account alone it could be argued that the mother country must be tainted with the heresy of her sons, as it was Rufinus of Syria who was the original author of Pelagianism, and it was in Rome that Pelagius and Coelestius first announced their heretical doctrines. Cardinal Moran rightly remarks, St. Mochta "thus gives us the key to the statements of early writers concerning the faith of our island in the fifth century."[51] The fact that one of the chief propagators of Pelagianism was of Irish descent, caused many to attribute the heresy to Ireland. Then as Patrick and Palladius, before going to Ireland, had taken part in rooting out Pelagianism in England; also as England and Ireland were, for a time, one in error in regard to the celebration of Easter, many were easily led to unite the two countries, when treating of Pelagianism. A tract on the various liturgies, probably written by an Irish monk on the Continent, states that Germanus and Lupus preached in Britain and in Ireland, implying that Ireland too was infected with the Pelagian heresy.[52] In a statement of Prosper that, "in the consulate of Florentius and Dionysius, Agricola a Pelagian, son of Severian a Pelagian, corrupted by his teaching the churches of England";[53] a few

ciple too, be condemned, I mean Rome itself." Translation—Moran, *Essays*, etc., p. 94.

[50] The words of Jerome, "progenies Scoticae" (Migne, *P. L.*, XXIV, 758), according to Professor Zimmer, refer to Pelagius and therefore he was an Irishman "coming from a Christian monastery in the southeast of Ireland." (*Pelagius in Ireland*, pp. 18-19). Archbishop Healy likewise holds that these words refer to Pelagius, but only mean that he was of Irish descent. Coelestius, he says, was probably a Gaul or an Italian. (*Papers and Addresses*, p. 219). H. Williams very conclusively, it seems to me, proves from the context of the passage and from the mind of Jerome that he intended these words for Coelestius. (Art. in *Zeit. Celt. Phil.*, pp. 531-534.) That Coelestius was meant and not Pelagius, is also held by Card. Moran (*Essays on the Irish Church*, p. 94) and by B. MacCarthy in an article by Professor Zimmer on "Early Irish History," in the *Irish Ecclesiastical Record*, 1903, XIV, p. 2.

[51] *Essays on the Early Irish Church*, p. 297.

[52] Moran, *Essays on Early Irish Church*, p. 243.

[53] Migne, *P. L.*, LI, p. 594.

inferior manuscripts inserted "Hiberniae" (Ireland) instead of "Brittaniae" (England). The Annals of Clonmacnoise, compiled in the twelfth century, have this curious notation opposite the year 455 A. D.: "The Resurrection of Our Lord was celebrated the 8th of the Kalends of May by the Pelagian heresy." [54] The use of the Pelagian Commentary, and above all the charge in the Roman letter, did much to confirm the suspicious, and to spread the evil report. It was natural that additions should be made. The climax was reached when the author of the life of St. Killian, the Apostle of Franconia, declared that, on account of Pelagianism, Ireland lay under Apostolic censure, from which it was necessary to get absolution in Rome.[55]

To make a charge is one thing, to substantiate it another. The charge that Ireland was Pelagian, is not only without foundation; it is positively excluded by trustworthy testimonies.

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[54] Is "Pelagian" written by mistake for "Quartodeciman?"

[55] "Hibernia olim Pelagiana foedata fuerit heresi; Apostolicaque censura damnata quae nisi Romano judicio solvi non potest." Archbishop Healy says concerning this, "The writer of this life is unknown. . . . . It seems the writer knew something of the letter from Rome in 640 to which we have already referred and in all probability the Apostolic censure of which he spoke is the rebuke contained in that letter." *Papers and Addresses,* p. 229.

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Patrick J. Temple.

BOOK REVIEWS.

Bethléem, Le Sanctuaire de la Nativité, par Pp. H. Vincent et F. M. Abel, O. P. Ouvrage publié avec le concours de l'Académie des Inscriptions et Belles-Lettres. Libraire Lecoffre. J. Gabalda, Éditeur. Paris, 1914. 216 pages, 4to. 20 plates. Numerous smaller illustrations in the text.

Jérusalem. Recherches de Topographie, d'Archéologie et d'Histoire. Tome Second. Jérusalem Nouvelle par les Pp. Hugues Vincent et F. M. Abel des Frères Prêcheurs. Préface par M. le Marquis de Vogüé de l'Académie Française. Ouvrage publié avec le concours de l'Académie des Inscriptions et Belles-Lettres. Paris, 1914. Librairie Victor Lecoffre. J. Gabalda, Éditeur. 419 pages, 4to. Double columns, 42 plates and plans. 160 illustrations.

The antecedents of these monographs were outlined on the appearance of "Jérusalem Antique," "fascicule I," whole No. 96 of the BULLETIN. Being the first syntheses of their kind, and from competent pens, they both merit the praise (bestowed on the latter by the Palestine Exploration Fund, England), as "splendid examples of French archæological and historical research." (Q. S., April. 1914.) The treatment is most exhaustive, while the subsidiary matter, texts in the original language, be it even in Greek or Arabic, and the critical notes, are so arranged as not to annoy or hinder the ordinary reader. The descriptions and arguments are admirably clear and intelligible.

Since almost the only American Catholic work that purports to deal expressly with the sanctuaries of Palestine, namely, "A Diary of My Life in the Holy Land" (Rochester, 1906), is eminently skeptical and subversive of the most sacred traditions, it is gratifying to have at our disposal the conclusions of scholars of acknowledged superiority in some more scientific form than that of current guide-books.

In topographical pursuits there are four milestones: documents, tradition, monuments and the actual condition of the sites. When these are all present and correctly aligned, a problem is considered

solved. Documents and traditions are old, but incomplete and insufficient to link the sanctuaries of today with the mysteries they commemorate. Moreover, they look much different after the sanctuaries have been visited and the monuments examined. For this reason the deposition of conscientious eye-witnesses is most precious. Without this, too much is apt to be taken for granted. On the other hand, it is not the superficial witness, nor the too credulous pilgrim, nor the student who reaches a variety of dissolving conclusions in the short space of nine months, who is competent to guide. Father Vincent has been an observer of what he narrates for almost 20 years; Father Abel, for over a decade. The former is an archæologist, the latter a historian—and the two confrères working conjointly as Catholic pioneers, are now giving out the results of their researches.

The Marquis de Vogüé in his preface to "Jérusalem" considers the work as "definitive" and as a new proof that the history of monuments is the best commentary on written traditions.

"Bethléem" is an accessory which with "Jérusalem," completes the study of the three ancient basilicas, erected by St. Helena. The nativity, the resurrection, the ascension—was the trilogy that resounded within their walls. The *Eleona* on Mt. Olivet is in ruins, but the *Anastasis* at Jerusalem and the basilica at Bethlehem survive. All three were of the Roman type with propylæa, atrium, a single apse, colonnades mounted by architraves, a raised choir, and a *martyrium,* or subterranean crypt, the altar of which corresponded in position to the apse above. At Bethlehem the *martyrium* was the grotto of the nativity; at Jerusalem, it was the cistern in which the true cross was found; on Mt. Olivet it was a grotto in which an ancient tradition maintained that Christ was wont to instruct His disciples.

Between the Holy Sepulchre and the Church of the Ascension lies Gethsemane which receives a due meed of attention. The history of each sanctuary is traced as nearly as may be from post-apostolic times to our own day. At the end of each treatise is a group of all-important texts serving as sources. The result is conviction and honesty discerned and imparted, and a confirmation of the authenticity of the sanctuaries arising from the study of them on a scientific basis.

Although the Bethlehem basilica is the best preserved, that of the Holy Sepulchre having undergone several restorations, never-

theless the most recent investigations, conducted by the Dominican authors themselves, have proved that the Bethlehem basilica too has been remodelled, the workmanship pointing unmistakably to the sixth century. These results were received benevolently by the Academy of Inscriptions and Belles-Lettres, in April, 1913, after a period of controversy in which a body of English critics had tried to uphold the Constantinian origin of the edifice in its present condition.

THOMAS àK. REILLY, O. P.

Conférences de Saint-Étienne, 1909-10-11. Paris. Librairie Victor Lecoffre. J. Gabalda, Éditeur. Two vols., 309 and 322 pages respectively.

Une Croisière Autour de la Mer Morte, par le P. F. M. Abel des Frères Prêcheurs. Paris. Librairie Victor Lecoffre. J. Gabalda, Éditeur. 188 pages.

These three volumes belong to the series "Études Palestiniennes et Orientales." The conferences are the continuation of a course of which Pope Leo XIII wrote in 1892: "Dilecto filio Josepho Mariæ Lagrange. . . . Nunc vero lætitia est nobis, audito rem ipsam, te Dilecte Fili, moderante, opemque sodalibus conferentibus, prospero ire cursu cœpisse, tum cultorum frequentia eorumque non ex hominibus tantum Sacri Ordinis, neque ex catholicis tantum, tum etiam bonis fructibus consecutis."

The range of subjects embraces history, archæology, geography and other phases of Orientalism. We may single out as typical "Les origines babyloniennes" and "Les Aryens avant Cyrus," by R. P. Dhorme; "Bonaparte en Syrie," by R. P. Génier; "A travers les papyrus grecs," and "À la recherche des sites bibliques," by R. P. Lagrange.

The "Croisière" furnishes a new and original description of the Dead Sea prepared by an eye witness under novel circumstances.

During the fortnight beginning December 28, 1908, the Dominican Biblical School organized and conducted to a successful issue the most thorough-going exploration of the sea and its indentations that has been possible in modern times. Father Abel publishes the story of the expedition with its results, interweaving

with it a critical review of allied medieval and ancient traditions, historic and Biblical problems, philological and topographical data —all which add to the interest of the sea, apart from the fact that its dangerous waters were for the first time being traversed by the 20 members of the caravan in a motor-boat which has since foundered. The book is richly illustrated and contains a map and alphabetical index.

THOMAS àK. REILLY, O. P.

Saint Justin, Philosophe, Martyr, par le P. M. J. Lagrange des Frères Prêcheurs. Paris, 1914. Librairie Victor Lecoffre. J. Gabalda, Éditeur. 240 pages.

This able contribution to the series "Les Saints" derives its chief merit from being a sympathetic study in perspective. Comparatively little is known of St. Justin apart from certain sparse details of his birth and conversion, his writings and martyrdom. Of extant works ascribed to him, only four are authentic, viz., two apologies, the Dialogue with Tryphon and fragments of treatises on the Resurrection. Yet the life was important in its day, as it is in ours. St. Justin was the inaugurator of scientific theology and, being an authoritative exponent of Christianity wherever he went, he stands in our knowledge as a symbol of Church unity, in Palestine, Asia Minor and Rome in the first half of the second century. Imbued with Platonism, he read into his philosophy much that religion had taught him, but both philosophy and religion impelled him towards God. He was a lay Apostle who judged himself a debtor to all, and in his apologies addressed to Jew and Pagan he seems intent on showing, not that the adversaries were wrong, but that Christianity was right. Negligent in style and composition, but frank, firm and independent in the assertion of truth, he pleads always as a man of heart—except when treating with heretics.

Father Lagrange has developed from his personal familiarity with Palestine and his acknowledged comprehension of the ideas and peoples that became inseparable from it in primitive Christian times, a philosophic and ethnological background, wrenched from which the life of St. Justin, its usefulness and its mistakes,

cannot be properly understood. His study of "Messianisme chez les Juifs," (Paris, 1909) has enabled him to appreciate the saint's attitude towards Tryphon with the clearness of a contemporary; while the many years he has devoted to Biblical theology lends special worth to his presentation of St. Justin's theology as centering about "the Word." The mistakes of St. Justin he traces, not to philosophical bias, not to a wavering faith nor to the subordination of faith to reason, but to unsound exegesis which he accounts for by the earliness of the period, by Biblical textual errors, and the yet unsystematized and embryonic stage of the art.

THOMAS àK. REILLY, O. P.

Miss Agnès McLaren du Tiers-Ordre de Saint-Dominique, Docteur en Médecine. Paris, 1914. Librairie Poussielgue. 242 pages.

This interesting biography of an unusual personage has been written in a spirit of piety by the Master General of the Dominican Order. Miss Agnes was reared a Protestant. Her father, Duncan, was distinguished by his opposition to Gladstone on the matter of Home Rule, and his dislike for the policies of O'Connell. He stood for a "united" Britain, and among many other projects, labored for the encouragement of medical studies among women, and for the concession to females of the rights of suffrage. Worthy of such a father, Agnes appears as one of the first active and influential suffragettes, and in due time became a doctor of medicine, the first of her sex to be graduated by the French University of Montpellier. At Dublin she was licensed by the Royal College of Physicians, of which body she subsequently became a member and "socius."

Up to this time she had happened under the wholesome influence of Cardinals Newman, Manning and de Cabrières, but it was an humble priest of Lyons who was the instrument of her conversion. For twenty years, she spontaneously sought the direction of M. l'Abbé Perra, during retreats which she made annually. At the end of that period, thanks to her purity of life, her interest in the neighbor, her integrity of character and love of truth, her last misgiving towards the Church visible vanished.

As a Protestant she had been accustomed to hear Mass frequently, to observe the weekly abstinence, and to use the opportunities of the medical profession in behalf of the poor and chiefly for the uplift of souls. In the end, God's grace drew her to Catholicism, which she embraced November 30, 1898. Eight months later, when the Church and the poor had become a passion with her she was confirmed in the Dominican chapel of Bethany (France) at which place she received impressions which were to color her later career. In 1900 she became a tertiary of the Order of St. Dominic and five years later we find her embarking for India.

She had specialized in medicine for the express purpose of doing good to souls as Christ had done, by reaching them through the body. In India she looked for the highest realization of her hopes. With the blessings of Popes Leo XIII, Pius X and numerous prelates, she established an hospital at Rawal Pindi under the patronage of St. Catherine of Genoa, but she would do more. The need of pious women skilled in medicine for works of charity and conversion was sadly felt by Catholic missionaries, and Dr. McLaren had conceived the design of forming an association to meet it. Five visits to Rome between the years 1908 and 1912, for the sake of obtaining pontifical approval failed of success. Her last years were passed quietly at Antibes, France, where she died 7 April, 1913, aged 75 years.

The narrative is written and tastily illustrated by one whose keen appreciation of spiritual realities has enabled him to point out the finger of God directing this singular career and sanctifying this humble soul by constancy in suffering and by increased piety and hope in the midst of great disappointment.

THOMAS àK. REILLY, O. P.

Revue Lacordaire; Vol. I, 1913; Paris, P. Lethielleux. Pp. 416. Frs. 6.

This first volume of the quarterly *Revue Lacordaire* contains original articles, texts hitherto unpublished, letters written by or addressed to Lacordaire, documents, and bibliographical information. The intention of the editors is to prepare in this way a complete critical edition of Lacordaire's works. While the review

centres around the great Dominican, it has a much wider field of interest, for Lacordaire was a prominent figure among the great men of his time, and hence much is found in the *Revue* that is of primary importance to the student of one of the most interesting periods of Church History in France.

C. A. Dubray.

The Human Soul, and its relations with other spirits, by Dom Anscar Vonier, O. S. B., Abbot of Buckfast; St. Louis, B. Herder, 1913. Pp. viii + 368. $1.50.

This work is a summary of the Catholic doctrine concerning the nature of the soul, its prerogatives both natural and supernatural, its origin and destiny, its union with the organism, its activities in the form of virtue and sin, and its reward or punishment after death. The author's views "are merely the views of the great Catholic philosophers and theologians." As "the book is meant essentially for the educated lay mind," and "its purpose is intellectual more than devotional," the writer has endeavored "to explain some of the philosophical truths of Scholasticism in as simple language as possible," and "is more intent on giving the spirit than the letter of Catholic philosophy."

Such a comprehensive study of the human soul cannot fail to be interesting and suggestive. The main difficulties inherent in the very nature of such a work have been overcome to a great extent, yet not with complete success. First, where philosophical and theological doctrines are presented together, there is danger of not drawing a sufficiently clear line between the knowledge derived from reason alone and the knowledge derived from revelation, and between articles of faith and merely theological conclusions. For instance, more than one interpretation can be given to the assertions that the direct creation of the soul by God is a "Catholic doctrine" (63); that the human soul is an "indispensable link" in the chain of beings that constitute the universe (55); that the assignment of a Guardian Angel to "every human being" is "an article of faith" (313). Moreover, in a work which professes to be chiefly "intellectual," one would expect a little more proof, and a better attempt at the solution of current objections which the educated lay mind will undoubtedly

meet with. Finally it is frequently difficult to depart from the "letter" of scholastic doctrine without obscuring its "spirit." Thus, is the mind to be so identified with the spiritual soul that "the senses can never reach the mind"? (16) This is certainly not the meaning of "mind" to-day—The assertion that there is "an action of some kind of the soul on the body, and of the body on the soul" as the "link" between them (93) would fit in better with the Cartesian system than with the Scholastic doctrine—which the author explicitly holds—of the soul as the *forma substantialis*. Such statements as the following: "All those . . . virtues that may be classed under the heading of purity . . . are the doing of our senses," the virtues of "strength and courage are bodily dispositions" (123-4), and in general "virtue is in the senses, it is the highest perfection of the senses" (127) also call for some qualification, especially when sin is said to be "the concern of the soul as such through free will" (132). Does not formal virtue as well as formal sin require free will? And if virtue is in the senses, does it, like they, "never reach the mind"?

These instances of loose and vague expression—even though others might be added—are not given here for the purpose of lessening the esteem which every reader will have for this work, but rather to show how difficult it is to present philosophical and theological doctrines in a popular form. Not only the lay mind, but the theological mind as well, will derive profit from the reading of this work, and it is no small merit to have gathered together so much information on a subject of paramount importance, the human soul.

C. A. Dubray.

Catholic Religion, a Statement of Christian Teaching and History; by Charles A. Martin. St. Louis, B. Herder, 2nd ed., 1913. 12mo., 486 pp. Cloth, 75 cents net.

The reverend author deserves to be congratulated for having given this fine volume on Catholic Religion to the reading public. And the appreciation of the public is already shown by the fact that the book is now in its second edition. It has the merits of a good popular treatise on the true Church of Christ. It is easy to read, for while every page offers food for serious thought

and careful attention, the language is simple and flowing, and the chapters are divided into numerous short sections that lead the reader on by easy stages. The arrangement of matter shows a good sense of order, a thing which is not always found in books of this kind. It is surprising to see the amount of useful religious information that the author has succeeded in comprising in these four hundred and eighty pages. It is one of the best popular treatises that we have on the Catholic religion, and the remarkably low price at which the book sells—there is a paper edition for thirty-five cents—makes it possible to spread this useful work far and wide. It is destined both to edify Catholics and to help on the conversion of enquiring souls. In another edition, a few improvements might be made. The numerous citations made from modern authors should have the exact references to the works from which they are taken. The name of Hervé Faye should not be omitted in the list of illustrious Catholic astronomers on page 147. Albert de Lapparent, mentioned on page 22 as one of the first scientists of France, should by all means be included on page 150 among the great Catholic geologists, being probably the greatest of them all. On page 44, we read: "Strauss had recourse to the desperate expedient of denying the reality of the death on the cross." The author would do well here to put the name of Paulus in place of that of Strauss. On page 363, Rostosk should be Rostock.

CHARLES F. AIKEN.

Faith; Sermons Preached at a Men's Retreat, by Mgr. de Gibergues, Bishop of Valence, N. Y. Kenedy and Sons, 1914. 12mo., 155 pp. 75 cents net.

Religious Indifference; a Lenten Course by Rev. Andrew Hamerle, C. SS. R. New York, J. S. Wagner, 1914. 8vo., 59 pp. 40 cents net.

La Crèche, La Croix, L'Autel; Entretiens et Discours, par l'abbé J. Vaudon. Paris, Bloud, 4ème éd., 1914.

Of these three volumes of sermons, the first, by Bishop Gibergues is the one that appeals most to the thoughtful mind. In six carefully prepared instructions, he sets forth the nature

and characteristics of divine faith, shows how it meets the highest needs of the soul, how it ennobles and sweetens life and brings man into happy communion with Christ, the Author of faith. The language is clear and simple, conveyed, as a rule, in short, pointed sentences. A strong apologetic tone runs through the whole series. The book is printed in excellent type. Owing doubtless to a lack of familiarity of the printer and proof-reader with the Latin language, a number of Latin quotations have suffered at their hands, as on pages 4, 39, 101. These can be easily corrected in a new edition.

Under the title, *Religious Indifference*, Father Hamerle publishes a course of six sermons for Lent. Taking Pilate as a type of the indifferent man in matters of religion, he deals with the causes and results of religious indifference, and as the remedy points to the death of Christ on the cross. There is solid instruction in these pages, but it is presented in a very plain garb, without the grace and attractiveness of an eloquent style.

The volume of sermons by the Abbé Vaudon offers far more interesting reading. The discourses, which are on a variety of subjects, are skillfully grouped under the heads, the crib, the cross, and the altar. He writes as a fervid orator, with an easy, flowing, graceful style, and with an orderly treatment that is generally characteristic of the French pulpit speaker. In this respect the average American priest may take a useful lesson from his brethren across the sea.

CHARLES F. AIKEN.

MISCELLANEOUS.

Commencement Exercises, 1914

The Commencement Exercises for the year 1913-14 took place Wednesday, June 17th, in MacMahon Hall. His Excellency, Most Reverend John Bonzano, Apostolic Delegate, presided. After the Conferring of Degrees an eloquent and enlightened address on "The Force of Nationality in History," was delivered by Hon. Hannis Taylor, of Washington, D. C.

The following is the list of graduates:

In the School of the Sacred Sciences:—

For the Degree of Bachelor of Sacred Theology (S. T. B.):

Rev. John Aloysius Connolly, New York City; Rev. Lawrence Jerome Costello, New York City; Rev. Thomas Joseph Davern, Sioux City, Iowa; Rev. James Charles Devers, Philadelphia, Pa.; Rev. William Walter Finley, St. Paul, Minn.; Rev. James Benedict Hebron, Altoona, Pa.; Rev. Andrew Aloysius Martin, Springfield, Mass.; Rev. Patrick Joseph Temple, New York City.

Students in Affiliated Seminaries:

Rev. Frederick Michael Gassensmith, C. S. C., Holy Cross Congregation; Rev. Patrick Joseph Haggerty, C. S. C., Holy Cross Congregation; Rev. Peter Edward Hebert, C. S. C., Holy Cross Congregation; Rev. Michael Ambrose Mathis, C. S. C., Holy Cross Congregation; Rev. James Joseph O'Brien, C. S. C., Holy Cross Congregation; Rev. Denis Aloysius O'Shea, C. S. C., Holy Cross Congregation; Rev. Francis Thomas Burns, The St. Paul Seminary; Rev. Norbert Caspar Hoff, The St. Paul Seminary; Rev. Joseph Leo O'Neill, The St. Paul Seminary; Rev. Jacob Anthony Thiel, The St. Paul Seminary.

For the Degree of Licentiate in Sacred Theology (S. T. L.):

Rev. Matthew Freeman Clarke, Providence, R. I.; Dissertation: "The Influence of the Church on the Amelioration of Slavery in the Later Roman Empire."

Rev. John Xavier Murphy, Providence, R. I.; Dissertation:

"The Pedagogical Methods of the University of Paris in the Middle Ages."

Rev. Theodore Christian Petersen, C. S. P., Paulist Congregation; Dissertation: "A Critical Study of Psalm 109 (110)."

Rev. William Schmitt, Cincinnati, Ohio; Dissertation: "The Concept of Natural Man."

In the School of Law:—

For the degree of Bachelor of Law (LL. B.):

John Dunn Brennan, Jr., Pleasant Mount, Pa.; John Joseph Burke, East Hartford, Conn.; Vernon Aloysius Coco, Marksville, La.; John Anthony Colmey, Canandaigua, N. Y.; Maurice Vincent Cummings, Olyphant, Pa.; Charles Lacey McClaskey, Bloomfield, Ky.; Dennis Michael McDonough, Dover, N. H.; Thomas Grover O'Neill, Washington, D. C.; Martin Joseph Parker, Waterbury, Conn.; James Milton Schaller, Newark, Ohio.

In the School of Philosophy:—

For the degree of Bachelor of Philosophy (Ph. B.):

Samuel Michael Shay, Merchantville, N. J.

For the degree of Bachelor of Arts (A. B.):

Henry Queen Brooks, Brookland, D. C.; John Adams Helldorfer, Baltimore, Md.; Richard Michael Kyle, Fish House, N. J.; John Herbert Linehan, Glen Falls, N. Y.; William Francis McGrail, Cambridge, Mass.; William Anthony Ward, New York City.

For the degree of Master of Arts (A. M.):

Rev. James Joseph Barry, Wichita, Kansas; Dissertation: "The Function of the State in Charity."

Rev. John Joseph Featherston, Scranton, Pa.; Dissertation: "The Socialist Press."

Rev. William Walter Finley, St. Paul, Minn.; Dissertation: "Instruction in Sex Hygiene in the Public Schools."

Stephen Edward Hurley, Fairmount, N. Dak.; Dissertation: "Is the Constitutional Convention a Menace to the American State?"

Rev. Thomas Louis Kelley, Lincoln, Neb.; Dissertation: "A Study of Materialism."

Brother Philip, Ammendale, Md.; Dissertation: "Motives in Education."

Joseph Schneider, Brookland, D. C.; Dissertation: "Naturalization in the United States."

In the School of Letters:—

For the degree of Bachelor of Arts (A. B.):

Leo Henry Bartemeier, Muscatine, Iowa; William Cornelius Cronin, Boston, Mass.; Joseph Frederick Gunster, Scranton, Pa.; Edward Peter Kern, Chicago, Ill.; Patrick Francis Kirby, Sioux Falls, S. Dak.; Daniel William Murphy, Amesbury, Mass.

For the degree of Master of Arts (A. M.):

Leo Behrendt, Washington, D. C.; Rev. George Raphael Carpentier, O. P., College Imm. Conception; Rev. Lawrence Jerome Costello, New York City; Francis James Fleming, Scranton, Pa.; Charles Philip Foley, Springfield, Mass.; Rev. David Ramos, O. F. M., College of the Holy Land.

In the School of Sciences:—

For the degree of Master of Arts (A. M.):

Aloysius John McGrail, Cambridge, Mass.

For the degree of Bachelor of Science in Architecture (B. S. in Arch.):

Everett Stanton Beall, Jr., Washington, D. C.; Charles Jabel Robinson, Washington, D. C.

For the degree of Bachelor of Science in Civil Engineering (B. S. in C. E.):

August Joseph Bohn, Washington, D. C.; Thesis: "Design for Grade Crossing Elimination at Bennings, D. C."

John Alexander Currin, Baltimore, Md.; Thesis: "Design of Sewage Disposal Plant for Rockville, Md."

Harold Augustus Swift, Scranton, Pa.; Thesis: "Design of Sewer System for Rockville, Md."

Henry John Waldeck, Warren, Ohio; Thesis: "Design of Three Hinged Arch Roof for Drill Shed."

*John Thomas Welsh, Philadelphia, Pa.; Thesis: "Design of a Highway Bridge."

For the degree of Bachelor of Science in Electrical Engineering (B. S. in E. E.):

Frank Xavier Burda, San Antonio, Texas; Thesis: "The Nature, Determination, and Occurrence of Iron Loss."

Thomas Ryder Lannon, Jacksonville, Florida; Thesis: "Engineering Preliminaries for an Electric Railway between Brookland, D. C. and Takoma Park, Md."

Alberto Ludovic Maillard, Trinidad, B. W. I.; Thesis: "A Discussion of a Method of Distribution of Electrical Power over the Campus of the Catholic University of America."

Ernest Augustus Valade, Randolph Center, Vt.; Thesis: "Engineering Preliminaries for an Electric Railway between Brookland, D. C. and Takoma Park, Md."

For Certificate of Proficiency in Architecture:

*William Wirt Turner, Barboursville, W. Va.

In the Catholic Sisters College—

For the Degree of Bachelor of Arts (A. B.):

Of the Sisters of St. Benedict:—Sister Joseph, Guthrie, Oklahoma.

Of the Sisters of Charity:—Sister Mary Clementine, Greensburg, Pa.; Sister Mary Gervase, Halifax, N. S.; Sister Mary Rosaria, Halifax, N. S.

Of the Sisters of Charity of the Blessed Virgin Mary:—Sister Mary Lamberta, Dubuque, Iowa.

Of the Sisters of Charity of the Incarnate Word:—Sister Mary Amabilis, San Antonio, Texas.

Of the Sisters of Divine Providence:—Sister Mary Andrea, Newport, Ky.; Sister Mary Aquin, Newport, Ky.; Sister Ida Catharine, Newport, Ky.

Of the Sisters of St. Dominic:—Sister Mary Alma, Newburgh, N. Y.

Of the Sisters of St. Francis:—Sister Marie Antoinette Stella,

* Conferred February 10, 1914.

Niagara, N. Y.; Sister Constantia, Buffalo, N. Y.; Sister De Pazzi, Buffalo, N. Y.

Of the Gray Nuns of the Cross:—Sister Mary Imelda, Buffalo, N. Y.

Of the Sisters of the Holy Humility of Mary:—Sister Mary Bernardine, Lowellville, Ohio.

Of the Sisters of St. Joseph: Sister Mary Leonilla, St. Louis, Mo.; Sister Rose of Lima, Troy, N. Y.

Of the Sisters of St. Mary:—Sister Aloysia, Lockport, N. Y.; Sister Mary Catharine, Lockport, N. Y.; Sister Mary Louise, Lockport, N. Y.

Of the Sisters of Mercy:—Sister Mary Bernardine, Cincinnati, Ohio; Sister Mary Catharine, Hartford, Conn.; Sister Mary Pierre, Wilkes-Barre, Pa.; Sister Mary Regina, Cincinnati, Ohio; Sister Mary Rose, Chicago, Ill.; Sister Mary Rosina, Hartford, Conn.

Of the Sisters Servants of the Holy Ghost:—Sister Dominica, Techny, Ill.

Of the Sisters Servants of the Immaculate Heart of Mary:—Sister Maria Alma, West Chester, Pa.; Sister Maria Concepta, West Chester, Pa.

Of the Ursuline Nuns:—Sister Mary Bernard, Cincinnati, Ohio; Sister Hildegard, Rome, Italy; Sister Mary Magdalen, Cleveland, Ohio.

For the Degree of Master of Arts (M. A.):

Of the Sisters of St. Benedict:—Sister Mary Paul, Duluth, Minn.; Dissertation: "Dreizehnlinden als epische Dichtung."

Of the Sisters of Charity of the Blessed Virgin Mary:—Sister Mary Basiline, Dubuque, Iowa; Dissertation: "Educational Value of the Aesthetic among the Egyptians." Sister Mary Crescentia, Dubuque, Iowa; Dissertation: "The Philosophy of the Beautiful and Educational Ideals." Sister Mary Regina, Dubuque, Iowa; Dissertation: "The Psychological Principle of Preparation Anticipated in the Teachings of Christ and His Church."

Of the Sisters of Charity of the Incarnate Word:—Sister Mary Kevin, San Antonio, Texas; Dissertation: "Erasmus and Vives on the Education of Women."

Of the Sisters of Divine Providence:—Sister Callista, San Antonio, Texas; Dissertation: "Personality as a Factor in Edu-

cation." Sister Immaculata, San Antonio, Texas; Dissertation: "The Attitude of the Athenian Philosophers toward Democracy." Sister Mary Pia, San Antonio, Texas; Dissertation: "The Educational Aspect of the Principle of Pleasure in Early Christian Education." Sister Mary of Providence, San Antonio, Texas; Dissertation: "Origin and History of the English Sonnet."

Of the Gray Nuns of the Cross:—Sister Vincent de Paul, Buffalo, N. Y.; Dissertation: "St. Augustine's Theory of History."

Of the Sisters of St. Joseph:—Sister Mary Louise, Concordia, Kansas; Dissertation: "Growth and Development."

Of the Sisters of Mercy:—Sister Mary de la Salle, Manchester, N. H.; Dissertation: "The Expression of Thought Relationships by Position." Sister Mary Eulalia, Wilkes-Barre, Pa.; Dissertation: "The Philosophical Culture of the XIII Century."

Of the Sisters of Providence:—Sister Agnes Clare, St. Mary of the Woods, Ind.; Dissertation: "The Place of the Excursion in Wordsworth's Development as a Poet." Sister St. Aloyse, St. Mary of the Woods, Ind.; Dissertation: "The Principle of Authority in the Educational System of St. John Baptist de la Salle." Sister Francis Helen, St. Mary of the Woods, Ind.; Dissertation: "Historical Bases of the Main Educational Principles of Fenelon's Essay *The Education of Girls*." Sister Mary Genevieve, St. Mary of the Woods, Ind.; Dissertation: "Positive Versus Negative Method in School Discipline." Sister Ignatia, St. Mary of the Woods, Ind.; Dissertation: "A Revision of Primary Methods." Sister Mary, St. Mary of the Woods, Ind.; Dissertation: "The History of Repetition as an Educational Factor in Imparting Abstract Knowledge." Sister Mary Ignatia, St. Mary of the Woods, Ind.; Dissertation: "The Cultural Value of Religion in the Development of the Child."

Of the Sister Servants of the Immaculate Heart of Mary:—Sister Mary Leo, Scranton, Pa.; Dissertation: "The Relation of Principle to Method in Education." Miss Mary Agnes Cannon, Buffalo, N. Y.; Dissertation: "The Education of Women in the Italian Renaissance."

For the Degree of Doctor of Philosophy (Ph. D.):

Of the Sisters of St. Benedict: Sister Mary Katharine, Duluth, Minn.; Dissertation: "Some Motives in Pagan Education Compared with the Christian Ideal."

UNIVERSITY CHRONICLE.

Honor Conferred on Right Reverend Rector. As the *Bulletin* goes to press news has been received that the Holy Father has conferred a signal honor on the University by elevating Mgr. Shahan to the episcopate. The *Bulletin,* which is Bishop Shahan's foundation, and which owes so much to him, joins with the Faculties and students of the University in congratulating him on this well-deserved sign of approval on the part of the highest authority in the Church.

Right Reverend Bishop Hayes. At the same time the Holy Father gave another occasion for rejoicing among the alumni of the University by elevating to the episcopal rank a distinguished and well beloved alumnus of this institution in the person of Mgr. Hayes, of New York.

The New Chemical Laboratory Building. Work has been begun on the new chemistry building, which is to be erected on the line of Gibbons Hall and the Graduate Building, between the Mission House and University Station. It is expected that a portion of the building will be ready for occupancy October 1.

Reverend Father Joseph Kelly, of the diocese of Alton, a former student of the University, has been honored by receiving the degree of Director of Gregorian Chant from the " Scuola superiore di musica sacra," the Pontifical School of Music. He has also been made a Fellow of the Royal College of Organists in London.